THE KEY
OF
PARADISE,
Opẽning the GATE to
Eternal Salvation.

Laſt Edition, more correct.

L. 46. 16.7

PARIS,
Permiſſu Superiorum, 1681.

MUNIFICENTIA
REGIA. 1715.
GEORGIUS D.G. MAG. BR. FR. ET HIB. REX FID. DEF.

59 - 1092

January hath xxxi days.

a	1	Circumcision of our Lord.
b	2	S. Aldar abbot
c	3	S. Meliorus martyr
d	4	S. Croniack monk
e	5	*S. Edward, King & Confessor*
f	6	Epiphany of our Lord
g	7	S. Ced, biſhop of *London*
a	8	S. William, biſhop of *York*
b	9	S. Adrian abbot
c	10	S. Setherd Virgin
d	11	S. Higinus pope and martyr
e	12	S. Benedict, abbot of Wire
f	13	S. Kentigerne, abbot
g	14	*S. Hilary*, biſhop
a	15	S. Paul, firſt ermite & S. Mau-
b	16	S. Marcellus pope & martyr
c	17	S. Anthony abbot
d	18	*Chair of S.* Peter *at* Rome
e	19	S. Wolſtan B. of Worceſter
f	20	*S.* Fabian *and* Sebaſtian
g	21	S. Agnes, virgin and martyr
a	22	S. Vincent and Anaſt. m. m.
b	23	S. Emerentiana virg. & mar.
c	24	S. Timothy biſhop

FEBRUARY.

d	25	*Conversion of S.* Paul *the Apo.*
e	26	S. Policarp bishop & martyr
f	27	S. John Chrisostom b. & conf.
g	28	S. Agnes apparition
a	29	S. Gildas abbot
b	30	S. Martina virgin and mar.
c	31	S. Adaman priest

February hath xxviii days.

d	1	S. Ignatius, b. & m. *Fast*
e	2	Purification of our B. Lady
f	3	S. Biase bishop and m.
g	4	S. Gilbert Confessor
a	5	S. Agatha Virg. m.
b	6	S. Dorothy Virg. m.
c	7	S. *Richard* King
d	8	S. Edelflede, abbess
e	9	S. Apollonia virg. m.
f	10	S. *William* Duke of Aq. and
g	11	S. Scholastica Virgin
a	12	S. Edilwald bishop
b	13	S. Ermenild Queen of Mercia
c	14	S. Valentine Priest and M.
d	15	S. Faust and Jovita, m. m.

S. Tan-

	16	S. Tancone biſhop
f	17	S. Finan biſhop
g	18	S. Simeon biſhop and M.
a	19	S. Acca biſhop
b	20	S. Mildred Virgin
c	21	S. Cimbret biſhop
d	22	*Chair of S.* Peter *at* Antioch
	23	S. Milburgg virgin *Faſt.*
f	24	S. Mathias Apoſtle
g	25	S. Furſeus Abbot
a	26	S. John biſhop
b	27	S. Sexulph biſhop
c	28	S. Oſwald biſhop of York

In Leap-year February *hath* 29 *days, in other years it hath but* 28.

March hath xxxi days.

d	1	S. *David* biſhop
	2	S. Chad biſhop
f	3	S. Wenloc abbot
g	4	S. Caſimirus Conf.
a	5	S. Lucius p. and mart.
b	6	S. Frodoline abbot

S. Tho-

MARCH.

c	7	*S. Thomas of aquine* Conf. &
d	8	S. Perpetua & Felicitas. M.
e	9	S. Franciſca Romana & Forty
f	10	Holy Martyrs.
g	11	S. Oſwin King and martyr
a	12	*St. Gregory* P. & Doctor
b	13	S. Vigan monk
c	14	S. Ceonulph King
d	15	S. Ariſtobulus biſhop
e	16	S. Alnede abbot
f	17	*S. Patrick* biſhop and Conf.
g	18	*S. Edward* King and martyr
a	19	S. Joſeph Confeſſor
b	20	S. Joachim Confeſſor
c	21	S. *Benedict* the Great, Abbot,
d	22	Founder of that Holy Order
e	23	S. Egbert King
f	24	S. Lanfrank B. of Cant.
g	25	Annunciation of our B. Lady
a	26	S. William of Norwich M.
b	27	S. Archibald Abbot
c	28	S. Fremund King and Mar.
d	29	S. Baldred Confeſſor
e	30	S. Patrone Biſhop
f	31	Tranſl. of S. Adelme B. *Apr.*

April hath xxx day

d	1	*Converſion of S.* Mary Magd.
a	2	S. Francis of Paula Conf.
b	3	*S. Richard*, B. of *Chicheſter*
c	4	S. Guire Prieſt
d	5	S. Vincent confeſſor
e	6	S. Ethelwold King
f	7	S. Sigene abbot
g	8	S. Duvianus, confeſſor
a	9	S. Frithſtan Biſhop
b	10	S. Eſchillus Biſh. and Mar.
c	11	S. Leo Pope and Confeſſor
d	12	S. Hugh Biſhop of Roan
e	13	S. Hermenegildus Martyr
f	14	S. Tiburtius, *Valerian*, &c. m. in
g	15	Tranſl. of S. Oſwald Biſh.
a	16	Tranſl. of S. *Alban*
b	17	S. Anicetus Pope and Mar.
c	18	S. Oſwin Monk
d	19	S. Elphege B. of Canterbury
e	20	S. Ceadwal King
f	21	S. *Anſelm* B. of Canterbury
g	22	S. Soter and Caius P. & M.
a	23	S. George martyr.
b	24	S. Melitus Biſhop

MAY.

c	25	S. *Mark Evangelist*
d	26	S. Cletus & Marcellinus P.P.
e	27	S. Walburg Virgin.
f	28	S. Vitalis Martyr.
g	29	S. Peter, Martyr, and
a	30	S. Katherin of Sienna, Vir.

May hath xxxi days.

b	1	S. Philip & Jacob Apostles
c	2	S. Athanatius bish. & conf.
d	3	Invention of the Holy Cross
e	4	S. Monica widdow
f	5	S. Algive Queen
g	6	*S. John Port. Latin* (verly
a	7	S. Stanislaus b.m. & S. John Be-
b	8	Apparition of S. Michael
c	9	S. Gregory Naz. *B.* & Conf.
d	10	S. Gordan & Epimacus m. m.
e	11	S. Fremund King and mart.
f	12	S. Nereus, Achileus, &c.
g	13	S. Merwine virgin
a	14	S. Boniface martyr
b	15	S. Dymna virgin & martyr
c	16	S. Ubaldus bishop and conf.

Tran-

MAY.

D	17	Translation of 11000 Virg.
E	18	S. Sewal bishop
f	19	S. Pudentiana virgin
g	20	S. Ethelbert King & martyr
a	21	S. Godrick ermite
b	22	S. Julia virgin
c	23	S. William of Rochester
d	24	S. Joan widdow
E	25	S. Urban p. & S. Ph. Nereus
f	26	S. *Austin* B. of Cant.
g	27	S. *Bede* priest, & S. John p. & m.
a	28	S. Jonas abbot
b	29	S. Burien virgin
c	30	S. Felix p. & martyr
d	31	S. Petronilla virgin

June hath xxx days.

E	1	S. Romwald bishop
f	2	S. Marcellinus, Pet. &c. m.m.
g	3	S. Elutherius, Ermite
a	4	S. Petrock bish. of Cornwal
b	5	S. Boniface bishop and mar.
c	6	S. Norbert bishop and conf.
d	7	S. *Robert* abbot

S. Wil-

f	8	S. William biſhop of York
g	9	S. Primus & Felicianus m.
a	10	*S. Margaret* Qu of *Scotland*
b	11	*S. Barnaby* Apoſtle
c	12	S. Baſilides, Cyrinus, &c. m.
d	13	S. Anthony of Padua conf.
e	14	S. Bazil biſhop and conf.
f	15	S. Vitus, Modeſtus, &c. m.
g	16	*S. Richard of Chicheſter*
a	17	S. Botolph abbot
b	18	S. Marcus and Marcellian m.
c	19	S. Gervaſius & Protaſius m.
d	20	S. Edward King & mar. & S.
e	21	Silverius p. and m.
f	22	*S. Alban* Protomartyr, and
g	23	S. Paulinus, biſhop Faſt
a	24	Nativity of S. John Baptiſt.
b	25	S. Ambibale martyr
c	26	S. John and Paul m m.
d	27	S. Levine biſhop and mar.
e	28	S. Leo pope & conf. Faſt.
f	29	S. Peter and Paul Apoſtles.
g	30	Commemoration of *S. Paul*

July hath xxxi days.

A	1	S. Romwald bishop
B	2	*Visitation of the B. Virg* & S.
C	3	Processus, & Martinian, m.m
D	4	S. Elizabeth Q. of Portugal
E	5	S. Mudwene abbess
F	6	S. Sexburge Queen
G	7	*Transl. of* S. Thomas *of Cant.*
A	8	S. Grimbald abbot
B	9	S. Edilburge Queen (sina
C	10	Seven Brethren m.m. & S. Eu-
D	11	S. Pius pope and martyr
E	12	S. Nabor and Felix martyrs
F	13	S. Anaclete pope and mart.
G	14	S. Bonaventure b. & doctor
A	15	S. *Swithin* b. of *Winchester*
B	16	S. Osmund b. of Sarum
C	17	S. *Kenelm* K. & m. & S. Alexius
D	18	S. Simphorosa, &c. martyrs
E	19	S. Diuan monk
F	20	S. Margaret virgin & mart.
G	21	S. Praxades virgin
A	22	S *Mary Magdalen*
B	23	S. Apollinaris b. and m.
C	24	S. Christine v. and m.

AUGUST.

c	25	James Apoſtle
d	26	Anne Mother of B. virgin
e	27	S. Pantaleon m. & Jo. of Arem
f	28	S. Nazarius Celſus, &c. p. & m.
g	29	S. Martha virg, & S. Felix p.
a	30	S. Abdon and Sennen m. m.
b	31	S. Ignatius, *F. of the S. Jeſus*

August hath xxxi dayes

c	1	S. *Peter ad vincula.*
d	2	S. Stephen, pope and mart.
e	3	Invent. S. Stephen Proto-m.
f	4	*S. Dominick conf. Founder &c.*
g	5	*Our* B. *Lady ad Nives*
a	6	*Transfiguration of our Lord*
b	7	S. Donatus biſhop & mart.
c	8	S. Ciriac, Largus, &c. m. m.
d	9	Faſt
e	10	Laurence Martyr
f	11	S. Gilbert biſh. of Chicheſter
g	12	S. Clare virgin
a	13	S. Hypolitus & Caſſianus m. m
b	14	S. Euſebius, conf. Faſt
	15	Aſſumption of our B. Lady.

S. Tho-

AUGUST.

D	16	S. Thomas, monk and m.
E	17	*S. Thomas* of Hartford
f	18	*S. Helen* Empreſs
g	19	S. Clintank King and m.
a	20	*S. Bernard* abbot
b	21	S. Richard of S. Andrews
c	22	S. Timothy & his fellows m.m
d	23	S. Juſtin monk & mar. Faſt
E	24	S. Bartholomew Apoſtle
f	25	*S. Lewis* King of *France* conf.
g	26	S. Zephirine pope & mart.
a	27	S. Decuman Eremite
b	28	*S. Auſtin* biſhop & doctor
c	29	*Decollation of S. John Baptiſt*
d	30	S. Felix & Audactus m. m.
E	31	S. Adrian biſhop and Conf.

September hath xxx dayes.

f	1	S. Giles abbot
g	2	S. Adaman abbot
a	3	S. Foillan biſhop & martyr
b	4	Tranſl. of *S. Cuthbert* b.
c	5	S. Altho abbot nus ab.
d	6	S. Bega virgin, & *S.* Mag- Tranſl.

SEPTEMBER.

e	7	Transl. of S. Dunstan b.
f	8	Nativity of our B. Lady
g	9	S. Gorgonius martyr
a	10	S. Nicolas of Tolent conf.
b	11	S. Protus & Hyacinthus m.m.
c	12	S. Eanswide abbess
d	13	S. Werenfride priest
e	14	*Exaltation of the Holy Cross*
f	15	S. Nicomedes martyr
g	16	S. Cornelius & Cyprian b.m.
a	17	S. Stephen and Socrates m.
b	18	Transl. of S. Winock
c	19	S. Januarius bishop and m.
d	20	S. Eustachius mar.
e	21	S. Matthew Apostle & Evang.
f	22	S. Maurice m. & his fellows
g	23	S. Tecla v & m & S. Linus p.m.
a	24	S. Winibald abbot
b	25	S. Ceolfride abbot
c	26	S. Cyprian and Justina m. m.
d	27	S. Cosmas and Damian m. m.
e	28	S. Lioba abbess
f	29	Ded. of S. Michael Archang.
g	30	S. Jerome pr. conf. & doctor

October hath xxxi days.

a	1	*S.* Remigius,
b	2	*S. Thomas* bish. of Hereford
c	3	S. Gerard abbot
d	4	*S. Francis* conf. Founder,&c.
e	5	S. Placidus, m.
f	6	S. Bruno conf. Founder, &c.
g	7	S. Mark p.&.m.&*S.* Sergins m.
a	8	*S.* Bridget Widow.
b	9	S. Dennis, Rusticus,&c. m.m.
c	10	S. Paulin bishop of York
d	11	S. Edilburge abbess
e	12	*S. Wilfred* bishop of York
f	13	*Transl. of S.* Edward *King*
g	14	S. Callistus pope and m.
a	15	S. Teresia virgin
b	16	S. Lullus bishop of Mentz.
c	17	Translat. of S. Audry
d	18	*S. Luke* Evangelist
e	19	S. Fridiswide virgin
f	20	S. Wendelin abbot
g	21	*S. Ursula* m. and *S.* Hilarion
a	22	S. Cordula virgin and mar.
b	23	S. Sira virgin
c	24	S. Maglore bishop

S. Cry-

NOVEMBER

D	25	S. Chryſant and Darius m. m.
E	26	S. Evariſtus p. and m.
F	27	S. Ivo confeſſor *Faſt*
G	28	S. Simon & Jude Apoſtles
a	29	S. Eadſine biſhop of Cant.
b	30	S. Egelnoth biſhop of Cant.
c	31	S. Foilan b. and mar.

November hath xxx days

D	1	The Feaſt of all Saints.
E	2	*Commemoration of all Souls*
F	3	*S. Winefride* virgin and mar.
G	4	S. Vitalis Agricola m. m.
a	5	S. Malachy biſhop
b	6	S. Winock Abbot
c	7	S. Willebroad biſh. & conf.
D	8	Four crowned martyrs
E	9	*Dedicat. of our Saviours chur.*
F	10	S. Triphon, Reſpicius, &c. m.
G	11	S. Martin b. and confeſſor
a	12	*S. Martin* pope and martyr
b	13	S. Kilian biſhop
c	14	S. Laurence biſh. of Dublin
D	15	S. Maclove biſhop

S. *Ed-*

NOVEMBER.

	16	*S. Edmund* biſhop of Cant.
A	17	S. Greg. Thaumaturgus
b	18	*Dedication of* S. Peters *Chur.*
c	19	S. Pontian Pope and mart.
d	20	S. Edmund King and mart.
e	21	*Preſentation of the B. virgin*
f	22	S. Cecily v. and m.
	23	St. Clement pope and m.
a	24	S. Chryſogonus martyr
b	25	*S. Katherine* virgin and mar.
c	26	S. Peter b. of Alexandria
d	27	S. Oda virgin of Scotland
e	28	S. Edwald Ermite
f	29	S. Saturnine mart. *Fa.*
	30	S. Andrew Apoſtle

December hath xxxi dayes.

A	1	S. Daniel biſhop of Bangor
b	2	S. *Fr. Xavier*, & S. Bibiana v. m.
c	3	*S. Lucius* King of *Britain*
d	4	S. Barbara virgin & martyr
e	5	S. Sabbas abbot
f	6	*S. Nicholas* biſhop & conf.
	7	*S. Ambroſe* B. D. & conf.

Con-

DECEMBER.

a	8	*Conception of our bleſſ. Lady*
b	9	S. Ethelgine abbeſs
c	10	S. Melchiades pope & mar.
d	11	S. Damaſcus pope & conf.
e	12	S. Elfrede virg. of Crowland
f	13	*S. Lucy* virgin and martyr
g	14	S. Mimborine abbot
a	15	S. Hilda ab. & S. Euſebius m.
b	16	S. Bean biſhop
c	17	S. Tetta abbeſs
d	18	S. Winebald abbot
e	19	S. Micarius abbot
f	20	S. Cornogel abbot
g	21	S. Thomas apoſtle
a	22	S. Hildelide virgin
b	23	S. Inthware virgin
c	24	S. Ruth monk
d	25	The Nativity of our Lord
e	26	S. Stephen firſt martyr
f	27	S. John Apoſtle & Evangeliſt
g	28	Holy Innocents m. m.
a	29	*S. Thomas* b. of Cant. mart.
b	30	S. Euſtach abbot
c	31	S. Sylveſter pope and conf.

A Table to find out the Moveable Feasts.

Year of our Lord.	Dominical Letter.	Easter Day	Whit-Sunday.
1683	G	8 April	27 May
1684	F E	30 Mar.	18 May
1685	D	19 April	7 June
1686	C	1 April	23 May
1687	B	27 Mar.	15 May
1688	A G	15 April	3 June
1689	F	31 Mar.	19 May
1690	E	20 April	8 June
1691	D	12 April	31 May
1692	C B	27 Mar.	15 May
1693	A	16 April	4 June
1694	G	8 April	27 May
1695	F	24 Mar.	12 May
1696	E D	12 April	31 May
1697	C	4 April	23 May
1698	B	24 April	12 June
1699	A	9 April	28 May
1700	G F	31 Mar.	19 May

Holy dayes of Obligation.

ALL Sundayes, New-years day and Twelf-day, The Purification, Annunciation, Assumption and Nativity of our B. Lady; all the Twelve Apostles, St. *Joseph*, The Invention of the Holy Cross, St. *John Baptist*, St. *Anne* the Mother of our B. Lady. St. *Laurence*, St. *Michael*, All-Saints, Christmas-day St. *Stephen*, Holy Innocents, *St Sylvester*, and one of the principal Patrons of a City, Province, or Kingdom.

Moveable Holy dayes.

EAster-day, with two dayes next following, Ascension-day, Whit-Sunday, and two daves next following, *Corpus Christi* day.

Fasting Dayes.

ALL the Lent, except Sundays: the Ember dayes, the Eves of Christ-

Christmas and Whitsuntide, the Eves of the Nativity, Purification, Annunciation (unless it fall in Easter week) and Assumption of our B. Lady, of all Saints, all the Twelve Apowles, (except St. *John Evangelist*, & St. *Philip* and *Jacob*) of the Nativity of St. *John Baptist*, and St. *Laurence*. All Frydayes, except within the Twelve dayes, and in Easter week; Ascention Eve.

The custom in some places is, not to fast at all between Easter and Ascention-Eve, *As long as the Bridegroom is with us*, Matth. 9. 15.

On all Sundays in Lent, on all Saturdays, on Munday and Tuesday before Ascention, and on St. *Marks* day, (if it fall not in Easter week) we abstain from flesh.

These are the Feasts of Obligation, and the most usual Fasts; but because several Countries have several customs, let every one follow the counsel of the learned, and the practise

ſtice of the devout people, where he lives.

Ember-dayes.

WEdneſday, Friday, and Saturday, next following the firſt Sunday in Lent, whitſunday, the Exaltation of the holy Croſs, and St. *Lucies* day, are the Ember-days.

Advent.

THe firſt Sunday of Advent, is alwayes that which falls on St. *Andrews* day, or the next to it, be it before or after, that is, that Sunday which either falls on the 27 of *November*, or on any day after, till the third of *December* be paſt.

The time of Marriage.

THe ſolemnizing of Marriage is forbidden from the firſt Sunday of Advent, till after Twelf-day, and from the beginning of Lent, till Low-Sunday; all other times it may be ſolemnized. Chri-

Christian Doctrine.

Our Lords Prayer.

OUr Father, who art in Heaven, hallowed be thy Name. Thy Kingdom come: Thy will be done on Earth, as it is in Heaven: Give us this day our daily Bread: Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us: And lead us not into temptation: But deliver us from evil. *Amen.*

The Angelical Salutation.

HAil *Mary*, full of grace, our Lord is with thee: Bleſſed art thou among women; & bleſſed is the fruit of thy Womb, *Jeſus*. Holy *Mary*, Mother of God, pray for us ſinners, now and in the hour of our death. *Amen.*

The

The Apoſtles Creed.

I Believe in God, the Father Almighty, Creator of Heaven and Earth; and in *Jeſus Chriſt*, his only Son, our Lord; who was conceiv'd by the Holy Ghoſt, born of the Virgin *Mary*; ſuffered under *Pontius Pilate*, was crucified, dead and buried, deſcended into Hell; the third day he roſe again from the dead; aſcended into Heaven, ſits at the right hand of God, the Father Almighty; from thence he ſhall come to judge the living and the dead; I believe in the Holy Ghoſt; the Holy Catholick Church; the Communion of Saints; the forgiveneſs of ſins; the Reſurrection of the Body; and life everlaſting. *Amen.*

The ten Commandments.

I Am the Lord thy God, who brought thee out of the Land of *Egypt*, and out of the houſe of Bondage.

1. Thou

1. Thou shalt not have strange Gods before me: Thou shalt not make to thy self a graven thing, or any similitude that is in Heaven above, or in the Earth below, or of things that are in the Waters under the Earth. Thou shalt not adore nor worship them.

2. Thou shalt not take the Name of the Lord thy God in vain: for our Lord will not hold him innocent, that takes his Name in vain.

3. Remember thou keep holy the Sabboth-day.

4. Honour thy Father and thy Mother.

5. Thou shalt not kill.

6. Thou shalt not commit Adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbour.

9. Thou shalt not desire thy neighbours wife.

10. Thou ſhalt not covet thy Neighbours goods.

The ſeven Sacraments.

Baptiſme; Confirmation; Euchariſt; Penance; Extreme Unction; Holy Order; and Matrimony.

The Theological Vertues.

Faith; Hope, and Charity.

The Cardinal Vertues.

Prudence; Temperance; Juſtice; and Fortitude.

The gifts of the Holy Ghoſt.

Wiſdom; Underſtanding; Counſel; Fortitude; Knowledge; Piety; and the fear of our Lord.

The fruits of the Holy Ghoſt.

Charity; Joy; Peace; Patience; Benignity; Goodneſs: Longanimity; Meekneſs; Faith; Modeſty; Continence; and Chaſtity.

Two Precepts of Charity.

1. Thou shalt love our Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. 2. And thy neighbour as thy self.

Six Precepts of the Church.

1. To hear Masse on all Sundays, and holy dayes, and abstain from servile works.

2. To observe the commanded dayes of fast and abstinence.

3. To confess our sins to our pastor at least once a year.

4. To receive the B. Sacrament; at the least at Easter.

5. To pay Tithes to your Pastor.

6. Not solemnize to marriage in times prohibited.

The Spiritual works of mercy

1. To teach the ignorant.
2. To correct the sinner.
3. To counsel the doubtful.
4. To comfort the afflicted.
5. Patiently to suffer injuries.
6. To pardon offences.
7. To pray for the living & the dead, and thy persecutors.

The Corporal works of mercy

1. To feed the hungry.
2. To give drink to the thirsty
3. To harbour the harbourlesse
4. To cloath the naked.
5. To visit the sick.
6. To visit those that are in prison, and to redeem the captive.
7. To bury the dead.

The eight Beatitudes.

1. Blessed are the poor in spirit; for theirs is the Kingdome of Heaven.

2. Bless

2. Blessed are the meek, for they shall possess the land.

3. Blessed are they that mourn; for they shall be comforted.

4. Blessed are they that hunger and thirst after Justice; for they shall be filled.

5. Blessed are the merciful; for they shall obtain mercy.

6. Blessed are the clean of heart; for they shall see God.

7. Blessed are the peace-makers; for they shall be called the children of God.

8. Blessed are they that suffer persecution for Justice; for theirs is the Kingdom of Heaven.

The seven Mortal Sins.

Pride; Covetousness; Lust; Gluttony; Anger; Envy; and Sloth.

Six sins against the holy Ghost.

1. Presumption of Gods mercy.

2. Despair.

3. Impugning the known truth.
4. Envy at anothers spiritual good
5. Obstinacy in sin.
6. Final Impenitence.

Four sins crying to heaven for vengeance.

1. Wilful Murder. 2. Sodomy.
3. Oppression of the poor.
4. Defrauding laborers of wages.

Three eminent good works.

1. Almsdeeds or works of mercy.
2. Prayer. 3. Fasting.

Three Evangelical Councils.

1. Voluntary Poverty. 2. Perpetual Chastity. 3. Intire Obedience.

The four last things.

Death; Judgment; Hell; and Heaven.

The

The Beginning of the Goſpel according to St. *John*.

Glory be to thee, O Lord.

IN the beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God. All things were made by Him: and without him was made Nothing, which was made: in Him was life, and the life was the light of men: and the light ſhined in darkneſs, and the darkneſs did not comprehend it. There was a man ſent from God, whoſe name was *John*. This man came for teſtimony, to give teſtimony of the light, that all might believe through him. He was not the light, but to give teſtimony of the light. It was the true light, which lighteneth e-

every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came into his own, and his own received him not. But as many as received him, he gave them power to be made the Sons of God, to thoſe that believe in his Name: who, not of bloud, nor of the will of the fleſh, nor of the will of man, but of God are borne. *And the Word was made fleſh, and dwelt in us,* (and we ſaw the glory of him, glory (as it were) of the onely begotten of the Father) full of grace and verity.

Thanks be to God.

A DAI.

A DAILY EXERCISE.

For the Morning.

✠

In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

Bleſſed be the holy and undivided Trinity, now and for ever. Amen.

Our Father, &c. Hail Mary, &c. I believe in God, &c.

ALmighty God! whoſe dwelling is in the higheſt heavens, and yet vouchſafeſt to regard the loweſt creature upon earth, I humbly adore thy ſacred Majeſty, and with all the forces

forces of my ſoul, exalt & praiſe thy holy name, for the infinite bleſſings thou haſt ſo freely beſtowed on me for electing me in thy love, and creating me to thine own *Image*; for redeeming me by thy Son, & ſanctifying me with thy holy Spirit; for preſerving me in all the chances and encounters of this life, & raiſing up my thoughts to the hope of a better. And particularly, for thy gracious protection from the dangers of this night, and bringing me ſafely to the beginning of this day. Continue, O Lord, thy mercy to me, and as thou haſt wakened my body from ſleep, ſo raiſe my ſoul from ſin, that I may walk ſoberly and chaſtly, as in the day, in all holy obedience before thy face.

Deliver me, O merciful God, from the evils of this day, and guide my feet in the ways of peace, ſtrengthen my reſolution to embrace with gladneſs the opportunities of good, and care-

carefully avoid all occaſions of ſin, eſpecially *thoſe* which I have found by experience moſt endanger my Soul; And when, through frailty, I forget *thee*, do thou in mercy remember me: That, as I often fall by the *evil* inclination of my nature, I may alwayes riſe again by the good aſſiſtance of thy grace. Make me diligent in the duties of my condition, and not too ſolicitous for the ſucceſs of my affairs, but in all the miſcarriages and croſſes of this world, abſolutely ſubmit to thy divine pleaſure, & wholly relie on thy merciful providence; let thy bleſſings be upon my actions, & thy *grace* direct my intentions, that the whole courſe of my life, and the principal deſign of my heart may alwaies tend to the *advancement* of thy glory, the good of others, & the eternal ſalvation of my own ſoul, through Jeſus Chriſt, our Lord and onely Saviour; who with thee and the Holy Ghoſt, liveth & reigneth,

ever one God, world without end. *Amen.*

Give me, O Lord, to do what thou commandeſt; and command what thou pleaſeſt.

Give me to ſuffer what thou permitteſt; and permit what thou pleaſeſt.

The bleſſing of God Almighty, Father, Son, and Holy Ghoſt deſcend upon me, and dwell in my heart for ever. *Amen.*

Then ſay the Act of Contrition, page 15.

For the *EVENING.*

✠

In the name of the Father, &c.
Bleſſed be the holy, &c.
Our Father. Hail Mary. I believe in God, &c.

O Eternal, infinite, and Almighty God! Whoſe glory the heaven of heavens is not able to contain, look down on thy unworthy ſervant, proſtrate at the feet of thy mercy, and humbly confeſſing to thee, in the ſight of all thy holy Angels and bleſſed Saints, the ſinfulneſs and vanity of my life, but eſpecially the tranſgreſſions of this day, by which I have ſo lately offended thy majeſty, & ſo grievouſly wounded my own ſoul. I confeſs to Almighty God, to the Bleſſed Virgin

gin *Mary*, to the Bleſſed St. *Micha*
the Archangel, to bleſſed St. *Joh*
Baptiſt, to the holy Apoſtles St. *Pet*
and St. *Paul*, and to all the Saints
that I have grievouſly ſinned i
thought, word & deed, through m
fault, through my fault, through m
exceeding great fault.

Here examine diligently, and con-
feſs truly your ſins, by though
word, deed, or omiſſion; then ſa

Of theſe, and all other my ſins,
moſt earneſtly repent me, and a
heartily ſorry for every thought
word & deed, by which I have di
pleaſed the eyes of thy glory, an
provoked thy wrath & indignatio
againſt me; eſpecially for my diſobe
dience to ſo holy a Law, & extrea
ingratitude to ſo benign & bount
ful a God; Lord, I acknowledge m
ſelf undeſerving the leaſt of thy *mer*
cies, & obnoxious to the greateſt o
th

thy Judgements; But thou haſt revealed thy ſelf to be a God of pity & compaſſion, forgiving the iniquities of ſuch as truly repent, and abſolving all thoſe that voluntarily condemn themſelves: Wherefore, with a penitent and contrite heart, I freely confeſs the guiltineſs of my own conſcience; and humbly offer theſe prayers, &c. to thee for my Penance.

Recite ſome prayers, or do ſome other pious Act, for your penance; then ſay,

But ſince my unworthineſs and many imperfections, moſt juſtly diſcourage me from preſuming on my own performances, and the riches of thy *mercy* has provided for us a multitude of more acceptable Interceſſors: Therefore I beſeech the bleſſed Virgin *Mary*, the bleſſed St. *Michael* the Archangel, the bleſſed St. *John Baptiſt*, the holy Apoſtles, St.

Peter

Peter and *Paul*, and all the Saints
Heaven to pray to God for me.

The great and glorious Lord
heaven & earth have mercy on
forgive my ſins, and bring me
everlaſting life. *Amen.*

May the Almighty hand of
merciful God give me pardon, ab
lution, and full remiſſion of all
ſins. *Amen.*

And now; O moſt gracious a
liberal benefactor, with my who
ſtrength, with all the faculties of
ſoul and body, I praiſe & magni
thy Name, for thy great & innum
rable benefits, proceeding pure
from thy bounty, & intended whol
for my good; particularly, for pr
ſerving me this day in the midſt of
many dangers incident to my cond
tion, and delivering me from ſo m
ny calamities, and miſeries due
my ſins.

Thou art my *Creator*(O my God
& kind Protector, Thou art the
timat

timate end of my Being, & ſupream perfection of my nature; under the ſhadow of thy wings is perpetual repoſe, and from the light of thy countenance flows eternal joy and felicity: to thee be glory and honor, to thee adoration & obedience from all thy creatures for ever. *Amen.*

And ſince thou haſt ordained us the day to labor, and the night to take our reſt, as I praiſe thee in the bleſſings of this day paſt, ſo I beſech thee for thy protection this night to come; let the eye of thy providence watch over me, and thy holy Angels pitch their tents about me; that being ſafely delivered from al dangers & comfortably *refreſhed* with moderate *ſleep*, I may the better be enabled to perform the employments of my condition, & faithfully perſevere in the duties of thy ſervice; and ſo daily advance to new victories over my paſſions, & more perfect obſervance of thy Commandments; till,

having paſſed my dayes in thy fear I may end them in thy favor, and rejoyce with thee for ever in thy heavenly Kingdom, through Jeſus Chriſt our Lord and only Saviour who with thee, and the holy Ghoſt liveth and raigneth ever one God world without end. *Amen.*

Then make the Act of Contrition page 15.

Into thy hands, O Lord, I commend my Spirit. Chriſt Jeſu receive my Soul.

When thou entreſt thy bed, ſay

IN the name of Jeſus Chriſt crucified, I lay me down to reſt; Bleſſ me, O Lord, defend and govern me and, after this ſhort life, bring me to everlaſting happineſs. *Amen.*

A DIALOGUE OF *Contrition and Attrition.*

Queſtion.

I Have heard much of Contrition: 'Pray you tell me what it is?

Anſwer, Contrition is a hearty ſorrow and deteſtation of ſin committed, with a purpoſe not to offend for the future; which, though it may happen to be perfect in Charity and reconcile us to God, before the Sacrament of *Penance* be actually received, yet ought not ſuch reconciliation be aſcrib'd to it, without the deſire of that Sacrament, which deſire is alwayes included in perfect Contrition.

Q. What is Attrition?

A. It is imperfect Contrition, and is called Attrition, becauſe com-

monly it proceeds from the consideration of the foulness of sin, and the fear of hell and punishment; And if it contain a renouncing of sin and a hope of pardon, it is so far from making a sinner worse, that though without the Sacrament of Penance, it cannot of it self justifie yet it disposes to obtain the grace of God in that Sacrament.

Q. If one should come to confession with Attrition alone, should he obtain pardon?

A. Yes, For by the vertue of the Sacrament duly performed, the sinner of attrite, becomes contrite.

Q. What do you mean by *duly perform'd?*

A. I mean, that both Priest and Penitent do their duties; to wit, on the Priests part, that with prudence & charity he examine the penitent if he see cause; instruct him, if ignorant, and excite him, if tepid to true and great sorrow, grounded

on the love of God and eternal felicity; that he enjoyn him a fit and proportionable Penance, ſuch as may revenge the paſt & prevent future ſins: And laſtly (as conſtituted by Chriſt, Judge of that Court) with a ſolemn, grave, and devout Abſolution diſmiſs him. On the Penitents part, that he ſincerely and entirely confeſs his ſins, that he humbly and diligently attend to the Prieſts inſtructions, that he heartily repent him of his ſins, and unfainedly deſire to co-operate towards his improvement in true charity; that he reverently receive Abſolution, & faithfully reſolve to perform the Penance enjoyn'd him.

Q. All theſe thus perform'd, cannot fail to make the Penitent contrite; but are all theſe neceſſary?

A. Which do you think can ſafely be omitted? The Council of *Trent* (*Seſſ.* 14. *cap.* 4.) thus declares concerning Attrition, that it is not

wicked (as the Hereticks hold) b
diſpoſes to receive Grace in the S
crament, that is, in the whole S
crament, whoſe parts, beſid
Abſolution, are known to be Co
feſſion, Contrition and Satisfactio

Q. Is then Contrition, th
includes the Love of God above
things, neceſſary to Juſtification?

A. Yes; But Attrition too di
poſes to the Sacrament of Penan
that is, to all the parts of it, of whi
Contrition being one, it diſpoſes t
Contrition, the imperfect to th
perfect; For by that Sacrame
worthily perform'd, the imperfect
prepar'd Penitent is improved a
elevated into the happy ſtate
true Charity.

Q. Is not Contrition a vertu
which very few, and that with gre
difficulty, attain?

A. Yes; If you mean that d
gree which carries immediately t
Heaven, and includes not onely th
lo

love of God above all things, but of all things in order to God. But if you mean no more, than a ſupreme love of God, conſiſtent with little irregularities, called *Venial Sins*, for which we muſt Satisfie, either here or in Purgatory, God forbid, that ſuch a Contrition ſhould be either very rarely or very hardly attainable.

The practice of this ſo excellent an Act of Contrition, may be exerciſed in this or the like manner.

An Act of Contrition.

O Dreadful Lord, and moſt indulgent Father! I wretched Worm have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy ſervant, much leſſe to be accounted thy childe, having paid ſo great bounty with contempt, & ſo many benefits with ingratitude. Where ſhall I find puniſhment enough to be avenged

on my ſins, and tears enough t
waſh away mine iniquities? Alas,
grieve not at any pains I can ſuffe
for my rebellion; this only pierce
my very heart to have unkindly of
fended a God, who ought to be lov'
& honor'd above all things. Wha
ſhall I ſay (dear Lord) to deteſt th
Crimes I have committed, wha
ſhall I do to prevent my future re
lapſes? Father from henceforth th
face of ſin ſhall be more hideous t
me than Hell, and the leaſt temptati
on to it more frightful than Death
Forgive (Almighty Love) forgive
& have not the Sins of my life pa
in remembrance. Why ſhould th
mighty Lord be incenſed againſt ſ
poor, ſo contemptible an object
Behold me (O my God) in the ten
der Bowels of thine infinite mercy
for thou art our Father, and we ar
thy Children; thou art our Maker
and we are all as clay in thy hands
Thou canſt with thoſe Water
draw

drawn from the Fountains of our Saviour, cleanſe our pollutions; & with the mixture of one drop of his bloud, mold us again into Veſſels of honor. Of thee only (O merciful Father) I beg and hope for pardon, upon thee only I call and depend for aſſiſtance, that I may hereafter conſtantly ſerve thee with a true and faithful obedience, & inſeparably adhere to thee with a pure and perfect love for ever. Amen.

Q. O this is moſt heavenly Doctrine. But I pray you, how often ſhould a man exerciſe this Act of Contrition?

A. It is very fit to be exerciſed both morning and Evening, but eſpecially after any mortal Sin committed, for fear leſt Death take the Sinner away in ſo bad an eſtate, and his Eternal Salvation be thereby hazarded.

Reaſons, why we ought daily t
make the aforeſaid Act o
Contrition.

1. SInce other Devotions, be the never ſo good, muſt needs b founded on Contrition, elſe the ſerve not the turn before the Tribu nal of God, for the ſaving of ou Souls, 'tis fit the Exerciſe of tha Virtue ſhould every day be ou firſt and principal endeavour.

2. When the Soul is truly con trite, it cannot endure any Morta Sin; wherefore there muſt needs b an amendment of life in him, who perſeveres in this holy Exerciſe.

3. It is the opinion of learned Divines, that at the hour of death every one is bound not to ſatisfie himſelf with the having Attrition only, but he muſt diſpoſe himſelf to Contrition; Therefore whoever is not accuſtom'd to this, whilſt he is

in

in good health, will find much difficulty to practice it at so troublesome a time as death.

4. We are not one moment assured of our lives, and it is an Article of Faith, that none can be saved, who has committed but one Mortal Sin, if at least he has not true Contrition and Repentance for it, with purpose to go to Confession at the time commanded; and nothing is more necessary to assure us of the good state of our Souls, then our often exercising this Act of Contrition.

5. Though, following the common Doctrine of Divines, one that is attrite before Confession, becomes contrite by means of that Sacrament duely perform'd, yet every one has not at all times the opportunity and means of Confessing; And it often happens, that when the Penitent comes to Confession, he has not only no Contrition at all, but even no

true

true Attrition: How neceſſary therefore is it that we endeavour every day to make fervent Acts of Contrition?

6. Though this common Doctrine, that the Sacrament makes him who is but attrite to become contrite, be (ſpeaking morally) certain, yet it is not an Article of Faith; And therefore, in a buſineſs of ſo great concern, as is our Salvation, we muſt not rely on this only certitude, but ſecure our own Souls, with the help of God, by performing Acts of true and perpect Contrition.

7. Though Chriſt our Saviour has a moſt particular and paternal providence in behalf of his holy Sacraments (eſpecially for thoſe that are abſolutely neceſſary) to the end there ſhould not ordinarily be any default on the part of him who adminiſters them, which would be to the exceding great prejudice of the

receiver

ceiver; yet it cannot be deny'd, ut that ſometimes it ſo happens,& hen the ſinners true Contrition upplies all other defects, which happen without his default.

8. That (when all other things fail, without our default) Contrition alone, with a firm purpoſe to go to Confeſſion at the time required, reconciles us to God, and aſſures us ſufficiently of everlaſting bliſſe.

9. Since, *God* doth the Will of thoſe that fear him, who for the love of ten juſt perſons, enclined to pardon the *Sodomits* & *Gomorrheans*, certain it is, that by our exerciſing this Doctrine, ſo acceptable to him, his Divine Majeſty will withdraw his revenging hand from our Sins, and give us all the benedictions (both Spiritual and Temporal) that can poſſibly be deſired.

10. That, to arrive at a holy perfection and perſevere to the end in

the

the exercise of all good works, surer means can be found than the constant practice of perfect *Contrition*; And we see on the contrary that many, after some Years spent in a virtuous way, fall miserably which for the most part proceed from their negligence in losing the Spirit of Contrition. Therefore it much concerns every one daily to frequent this holy Exercise.

Of Indulgences.

Q. BEsides the forgiveness of sins in the Sacrament of Penance, is there any other way of Remission practis'd by the *Catholick* Church?

A. Yes; That of *Indulgences*; Concerning which, thus much the Council of *Trent* teaches and commands, That, the use of them being very wholsom for Christian people, and approv'd by the Authority of holy

holy Councils, they are to be retain'd in the Church, anathematizing all thoſe who either ſay, they are unprofitable, or deny that the Church has power to grant them.

Q. What is an *Indulgence?*

A. The Council not giving any Definition of it, 'tis left to Divines, in whoſe opinions, there is ſome variety concerning it.

Q. Among thoſe opinions (not to enquire after the rigorous truth) which is the ſafeſt and moſt maintainable?

A. Without doubt, both the ſafeſt to follow & eaſieſt to defend, is this, wherein all the Doctors agree; That an *Indulgence* is a Remiſſion in part or in whole of the Temporal pains, impoſed on ſinners by their Confeſſors, according to the Judgment of their Diſcretion, or which might have been impoſed on them, according to the Canons of the Church.

Q. What

Q. What Conditions are requ
ſite to obtain the benefit of *Indu*
gences?

A. 'Tis requiſite that he, wh
will receive the benefit of an *Indu*
gence, be not only in the State
Grace, but that he entirely an
ſincerely perform all thoſe pio
works, which the Giver of the *I*
dnlgence ſhall appoint; or ſuch
them as ſhal be neceſſary, accordin
to the intention of the Giver, wh
commonly allows choice of two
three, or more things to be done, a
every ones Eſtate, Ability, and othe
Circumſtances require. And thu
Indulgences are in effect, but a com
mutation of Penances, that is, a
milder & leſs ſevere Satisfaction i
accepted (for ſtill ſome Penance
muſt be done to gain the *Indul-*
gence) inſtead of the great and many
rigors enjoyned by the Canons.

Q. What benefit do we receive
by gaining an *Indulgence?*

A. All

A. All the Temporal pains, ordain'd by the Eccleſiaſtical Laws for our Sins, are remitted; Beſides the great occaſion which that Diſcipline gives of doing good works; ſince firſt it efficaciouſly moves the faithful to Repentance, that ſo they may be in the ſtate of Grace, without which they know they are not fitly diſpos'd to gain the deſired *Indulgence.* 2ly. The very performance of the Conditions, to which the diſpenſer of the *Indulgence* obliges, is it ſelf alwayes a practice of ſome virtue, as Prayer, Alms-giving, & the like; By which our Grace here, and our Glory hereafter, is increas'd; and ſo not only the Church is ſatisfi'd, but the juſt anger of God appeas'd.

Q. What is the meaning of *Indulgences* for 1000 or 10000 years, (as *I* underſtand ſome have been granted) when no one can live ſo long?

A. By

A. By that Phraſe, as alſo the uſual ſtile of remitting 40 da Penance, or ſome other particul ſpace of time, you may ſee that ſu *Indulgences* have neceſſary relati to the Penitential Canons, whi enjoyn'd, for ſeveral Sins, ſever periods of time to do Penance; for example, ſo many *months* faſti with bread and water, for ſuch Sin, ſo many years for another; B which it might come to paſſe, tha a great Sinner, by Blaſphemies Perjuries, or the like, might, in le than one week, run in debt to th Canons above a thouſand year Penance, and conſequently ſtand i need of ſo many years *Indulgence* All which penalties, upon hearty repentance, & ſincere performance of the Conditions requiſite, may by the Governors of the Church, be *at once* remitted.

And this is the meaning of *Indulgences* for 1000 or 10000 years, not

not that they ſignifie a forgiveneſſe of ſins not yet committed, much leſs a diſpenſation to ſin for ſo many years to come, both which are falſe and abſurd; but when the ſins any one has already committed, are ſuch, that they deſerve 1000 years Penance by the Canons, the Clemency of the Churches Diſcipline does (upon juſt cauſes, & ſeeing the Contrition of the Penitent) not only pardon him thoſe 1000 years, but grant him ſomtimes even a plenary *Indulgence*, & ſo perfectly reconcile him to the peace of the Church.

Of Jubily.

Q. WHat is a *Jubily?*

A. It is a pious cuſtom in the Church publickly and generally to grant to perſons, obſerving ſuch conditions as are required, a Plenary *Indulgence*, and this is now practiced, every 25 years, for one whole year. Q. What

Q. What is the particular fr
obtainable by a *Jubily*?

A. Beſides the Priviledges th
our Plenary *Indulgences* have, t
Popes are wont to grant, duri
that year, authority to Prieſts
abſolve, from all Caſes reſerve
from al kind of Excommunicatio
&c. ſuch as are truly penitent a
contrite, that none of the Faith
be excluded from the capacity of
rich a Treaſure, if on their ſi
they ſhall duly prepare themſelve
Nor does it want another partic
lar fruit, which, well conſidered,
of great value,& 'tis,that the extr
ordinary ſolemnity, and publick o
ſervance of It, has a ſingular effic
cy to fortifie and improve in us th
Graces of Faith, Hope,and Charit
and ſo raiſe us to a higher degree
eternal felicity, which is the end
all Piety and Religion.

A short and profitable Examen of the Conscience.

IN the morning every one must consider the *principal vice* whereunto he is most inclined, seeing 'tis that which makes fiercest war upon him, and most of all troubles him. Having done so, he must first give God thanks for preserving him that night from evil, and then he must upon his knees exercise an act of Contrition, with this or the like Resolution.

I desire, O Lord, and I stedfastly purpose, and crave thy grace, that I may spend all my life in thy service, & I will rather die a thousand times, than offend thee in any thing, and above all in this sin of ——whereunto I am most inclined.

At noon also he must be upon his guard, and have a care to perform what

what he propoſed and purpoſed rec
the morning, and muſt renew the ear
purpoſe as often as he poſſibly ma hat
For example, when he hears the ſe
clock, at the beginning of any wo nd
or action, when he goes out of th ha
houſe, or when he is tempted, or on
danger to be tempted. And in the er
later caſe, beſides the renewing h E
good purpoſe, he muſt arm himſelf o
with the ſign of the Croſſe, or witne
the name of *JESUS-MARIA* on
ſaying alſo ſome prayer, wherein he cog
finds moſt devotion. To be ſhort no
he muſt fight againſt the tentation wi
till he go away with a glorious vic to
tory. If he fall through frailty, he me
muſt not be overmuch afflicted o cre
diſcouraged for it, nor yet the more to
negligent, but ſeek inſtantly to in
riſe again by craveing pardon of in
God; and, knocking himſelf upon co
the breaſt, ſay: O my Lord, what ar
evil have I done! pardon me for it fi
by the merits and price of thy moſt al

pre-

recious Bloud. I am ſorry from my
eart, that I have offended thee, for
hat thou art my God, and goodneſs
ſelf. O that I had dyed a thou-
nd deaths, rather than done what
have done. Give me the grace to
onfeſſe my ſins, and that I may ne-
er offend thee any more.

Every time a man falls, he muſt
o this, and that in very good ear-
neſt, and with a moſt hearty affecti-
on; and he muſt continue the ſame
cogitation and care he had, in the
morning, and greater if it may be,
with an intention in all things not
to offend the divine goodneſs. Holy
men adviſe to keep ſome ſign or ſe-
cret mark about him, that may ſerve
to note the number of times he falls
into the ſin, whereunto he is moſt
inclined, and how often he over-
comes it; and this, for that in his Ex-
amen at night, he may the more ea-
ſily give an account to his Soul of
al that hath hapned the day before.

At

At night, before he goes to b
he muſt fall upon his knees, w
the greateſt reverence he can uſe
examine his Conſcience, how
hath demeaned himſelf the day p

Firſt, he ſhall ſay thus: O Lo
I give thee thanks for all the be
fits I have this day received, for
Life, Soul, Body, Temporal Goo
and for all other thy benefits, an
give thee thanks in particular f
this little time thou giveſt me
making this my ſhort Examin.

2. O my Lord, give me lig
that I may know my faults, a
grant me grace and ſtrength to
vercome them.

3. He ſhall call to remembran
how often he hath fallen, or ho
often overcome the principal vic
whereunto he is moſt inclined. Af
this he ſhall paſs over all the hou
of the day, reflecting upon the ſi
he hath committed againſt God,
neighbour, and himſelf, in thought
wor

words, works, omiſſions; diligently ſearching out the occaſions that cauſed him to fall.

4. He ſhall acknowledge, with moſt profound humility, his own poverty, inſufficiency, and malice, and with confounded countenance and eyes, looking down, he ſhall ſay: O my Lord, I am aſhamed of the little ſervice I have don thee, & of the many faults I have commited againſt thee, beſides thoſe which, either by my own negligence, or ignorance I know not: yet I moſt affectionately, and moſt humbly thank thee for preſerving me from an infinite number of other greater ſins & tranſgreſſions, whereunto I had fallen, if thy Majeſty had not held thy hand over me.

5. He ſhall knock himſelf upon the breaſt, and with very great ſorrow & repentance ask pardon, ſaying, Sweet Jeſus be merciful to me, a wretched ſinner; and make a firm

purpoſe to amend for the time
come, and to avoid all the occa
ons of ſin, performing in a moſt ea
neſt and hearty manner ſome Act
Contrition. *As page* 15.

Three important Inſtructions

THe firſt is, becauſe this Exam
is a moſt rich Treaſure, eve
one muſt well underſtand how
practiſe it, and after diligently p
it in execution. He muſt often a
beg grace of our Lord, and lig
for the well performing it.

2. That no buſineſs, though n
ver ſo great, hinder him from ma
ing this Examen. And if it happe
he ſhould go to bed without ma
ing it, he muſt make it as ſoon
he awakes.

3. That every *Saturday* he exa
an account of his Soul, of the who
week paſt, in the end of the mont
of the whole month; and at the e
of the year, of the whole year alſ

A DIALOGUE OF MEDITATION OR *Mental Prayer.*

Queſtion.

WHat is Meditation, or Mental Prayer? and in what manner ſhould we exerciſe it?

Anſwer, Mental Prayer is a familiar converſation with God, in Spirit and Truth, as one friend

converſeth with another, giving him part of all his good and bad ſucceſſes, all his joyes and griefs, all his doubts and deſires, to be counſelled, comforted, and aſſiſted by him.

Q. So as if a man could behave himſelf towards God in the ſame manner one friend doth with another, he might be ſaid to pray?

A. Yes; And in many other things, if we proceeded with thoſe good and due reſpects towards God Almighty, which one honeſt friend uſeth to obſerve with another, we ſhould quickly find the benefit.

Q. Do you prefer Mental Prayer, before Vocal?

A. Yes, in thoſe that have capacity for it, and whom God vouchſafes to admit to this familiarity for it is a gift of God; not withſtanding it requires ſome diſpoſition and cooperation in us.

Q. Wha

Q. What disposition is required hereto in us?

A. First, true Faith and obedience of the Understanding to the doctrine of the Church. For he that heares not the Church disobeyes God, and is so far from accesse to his familiarity, that he is his Enemy, and no better than a Heathen or Publican. Next is required a good life, and diligent observation of Gods Commandments, and of his Counsels also, as far as our State permits: for himself hath said, that, *Those who have clean souls, shall see him:* and that is perfect happiness.

Q. But how shall we keep our souls clean?

A. By preventing occasions and temptations, and resisting at all times our evil desires, how little soever they be: for so we learn to be masters of our selves, and to live according to reason, and not as

beasts subject to sensual appetites. And he that is circumspect not to offend in lesser, seldom does it in greater offences.

Q. You say very well: for if men lose so many commodities, and labour so much, to come to the familiarity of a mortal Prince: what should they not do, to be so honoured by God, as to be admitted to familiar conversation, and friendship with him? But is there any thing more necessary to get, and conserve this friendship?

A. Yes, frequent use of the Sacrament of Penance, in which the Soul is cleansed of daily offences: & recovers new grace and strength. And, because these benefits cannot be had but in the *Catholick* Church, out of which is no communication of Grace, nor Sacraments; therefore Jews, Turks, and Hereticks can have no true Mental Prayer, nor Catholicks neither, that wilfully continue in sin.

Q. How

Q. How many kinds of Mental Prayer be there?

A. There be four, one may be called *Natural*, for the facility it hath. The next *Doctrinal*, because it requires some more instruction. The third *Supernatural*, which God gives to whom he pleaseth, and needs no other ducument or master. And the fourth *Mixt* of two, or of all these, for God gives ordinarily such gifts as this to diligent persons that cooperate to his grace, and not to idle and careless sluggards.

Q. Declare I pray you these four kinds of Prayer?

A. Natural Prayer, is to think upon some good thing, and to speak to God by that occasion: you may help your self with the use of some spiritual book, as the *Imitation of Christ*, or the like. For example, I read a sentence or two, or more, till I find something that moves

moves my ſoul to affection. R
God ſpeaks to us by all his cre
tures, but eſpecially by good Boo
Then *I* ſhut my book, and thi
upon that which *I* have read,
long, or longer, than *I* have be
reading: as when a friend, or a
perſon of reſpect ſpeaks to me,
conſider with attention what
ſaith. And Thirdly, *I* turn my mi
to God, and anſwer him ſomethi
to the ſame purpoſe, as *I* wou
anſwer another friend that ſhou
give me the ſame good counſel:
as this prayer is no more, but
read, think, and ſpeak with Go
who though he be inviſible, yet
preſent in all places.

Q. This prayer is very eaſie: a
any man may uſe it?

A. It is no leſſe profitable th
pleaſant, if it be continued, a
the party be well diſpoſed f
prayer.

Q. But go forward to the reſt?

A. Doctri

A. Doctrinal Prayer is taught in many books, and by many wayes; but the moſt eaſie of al *I* have heard by ſome few queſtions to a mans ſelf, to ſtir up his attention and devotion conſequently & profitably: for Prayer is unprofitable while it hath no good effect.

Q. You ſay well; but what Queſtions be theſe, and how many?

A. They may be reduced to five. Having the matter or ſubject prepared for my prayer, (as one that ſeeks audience of a Prince, forethinks his buſineſs, and whereupon he is to treat;) As for example of the Nativity, or Paſſion of our Saviour, of the joyes of Heaven or pains of Hell, of the miſeries of this preſent life, of the uncertainty and danger of an unprovided death, or the like.

1. Firſt *I* ask my ſelf what is to be noted here? For many times we read, ſee, or hear things, in which

which many good leſſons are to
noted, and by ignorance or ne
gence, we paſs them over ſleig
without reaping any benefit.

2. Secondly, I ask, what is to
conſidered in each of thoſe thi
which I have noted? As if
ſhould weigh in a ballance the
bours of this life with the everl
ing joyes of Heaven: The eter
Pains of Hell, with the moment
pleaſures of ſin: The favour of G
or his anger, with the friendſhip
offence of a mortal Prince: the
ble and everlaſting riches of
Soul, with the tranſitory commo
ty of my body, or trifles of t
world, or the like, weighing eve
thing noted with his cauſes, effe
circumſtances, contraries, or t
like, which afford abundant a
pleaſant matter of Meditation, ſp
cially to thoſe that have uſe
Prayer.

Q. You ſay well, for a man lear

with difficulty, that which afterwards he exerciſes with much delight. But go on I pray you?

A. Having noted and pondered the matter, which I have in hand, I ask, 3. Thirdly, what affection I am (conſequently) to ſtir up in my ſelf, reſting in it ſome time, to make the more impreſſion in my ſoul, as in admiration of Gods power, wiſdom, goodneſs, juſtice, mercy, &c. obſerved in the work I conſider. Or of the vanity and miſery of the world: of my own frailty and folly, and the like, according as the matter affords. This affection of admiration is commonly the firſt that offers it ſelf: and conſequently from it I paſs to other affections, as of love, hatred, deſire, averſion, fear, joy, repentance, *&c.*

4. The fourth queſtion muſt be to ask my ſelf what (in prudence) I am to do, according to that which I have noted, pondered and felt in my

my ſelf? for good deſires and affe-
ctions are ſpecial gifts of God: an
being neglected make us guilty o
great puniſhment. Wherefore *I* de-
termine with my ſelf, not only i
general, but in particular, wit
all the circumſtances of time, place
manner and perſons, by whom
may be holpen, &c. to do that (in-
fallibly) which, in my prayer, Go
hath taught me is neceſſary or con-
venient for my ſalvation, or perfe-
ction, according to my eſtate, for
Gods greater glory and ſervice, or
for the common or particular good,
ſpiritual or temporal, of others that
need my help, or the like: & to re-
move all difficulties, or impedi-
ments, which might make my good
purpoſes and deſires unfruitful; de-
ſcending to the *particulars* as before
and committing them diligently to
memory, & after to writing, as ſpe-
cial gifts of God, and tokens of his
love, not to be loſt, or forgotten.

5. And

5. And laſtly, I ask my ſelf, what I muſt ſay to Almighty God, to the purpoſes of my meditation? And ſo, with remembrance of what hath been conſidered and purpoſed in the ſame, I turn my ſelf, and my ſoul to him with profound acts of humility, thankfulneſs and love, recounting in his preſence briefly, all that, which I have noted, pondered, and purpoſed, or the principal points, offering all to him, as his gifts, and to be put in execution by his aſſiſtance and grace without which I can neither do good deed, nor think good thoughts, acknowledging my frailty and inconſtancy paſt, and asking his helps with ſuch other acts of devotion, as the matter ſhall require, and he inſpire me. And this laſt act is properly Prayer.

Q. I like well this kind of prayer, as being an exerciſe of all vertue, and a ſacrifice of body and ſoul

to God. For firſt, the obſervat is m
is an act (principally) of our pray
mory: the ponderation, of our ion a
derſtanding: the affections are a ſay,
of our will: the execution ſets praye
work the imagination, the ſen with
the hands, and feet, and all the ot f
terior and interiour Powers keep
inſtruments: So as there reſts which
thing to be imployed but only help
tongue, with which we uſe to pra hey
God, give him thanks, ask ſount
pardon, and what elſe we need, Q.
ving him account dayly and hon erve
as to our Lord and Maſter, Fath A.
and deareſt friend, of all that wo
concern us, or require his he ernat
But tell me, how ſay you, that no explic
can pray, but ſuch as are partak but b
of God's Sacraments? Do not oth it;
alſo, or may they not pray to G ly u
to be admitted to the Sacrame een
and to his grace? and th

A. I do not deny, but that th llow
may pray, and that God doth nd

this mercy hear them, when they pray heartily, and with good intention and desire to amend. But this I say, They are not fit for Mental Prayer, which requires friendship with God Almighty: who admits not familiarity but with such as keep their souls clean from sin, which ordinarily cannot be but by help of the holy Sacraments, when they may be had, for they are the fountains of grace, and devotion.

Q. Is there any more to be observed in Mental Prayer?

A. Yea, there want the other two kinds mentioned above; *Supernatural Prayer*, which admits no explication, nor can be understood but by experience, when God gives it; and *Mixt Prayer*, which is easily understood by that which hath been said, as consisting of the one and the other. And commonly there follows some supernatural devotion and visitation of God, more or

leſs, when we come well prepa
and diſpoſed to meditate and p
in either of the forms propoſed,
do it with diligence and devot
Beſides there are ſome acts of
underſtanding and will fit to go
fore all manner of Prayer, as im
diate diſpoſitions, but are to be d
with brevity, all, or ſome of th
in general: as for example.

1. To remember the infinite
nity and Majeſty of God.

2. With humility and devot
to adore the ſame Majeſty.

3. To love him actually,
with all our heart.

4. To thank him for his bene
received.

5. To offer our ſelves wholl
him.

6. To ask his grace and favour,
ticularly to ſpend well and devo
ly that time appointed to prayer.

Laſtly, after prayer a man m
make *reflection* of what he hath d

nd if he hath ſped well, to keep the me method afterwards; or if he ave erred, amend it the next time: nd keep in memory all the day fol- wing ſome ſpecial affection, or evotion of his prayer, as is ſaid by he Prophet; *ET RELIQUIÆ OGITATIONUM DIEM ESTUM AGENT TIBI*; *And the remainder of our cogitations hall celebrate, or keep holy the reſt of he day unto thee.* But above all we muſt have a care, to put conſtantly in execution, the good purpoſes, which in Prayer God inſpires into us; for this is the fruit of all.

BRIEF EXHORTATIONS TO

The often frequenting the Sacrament of Penance, by certain familiar Examples.

HE that long defers the confession of his sins, exposes himself to endure most grievous pain after his death, if it should chance (as very often it doth) that he should die suddenly; but he that doth confess often, may well hope to die in the state of Grace.

1. If a King, to whom many of his Subjects were indebted, entring into a City, should offer a release of all debts, to all those who would come & ask it within the time of his stay; and that after his departure from thence, there should be no hope to have

have remiſſion, but all ſhould ſatisfie to the uttermoſt farthing. every one (no doubt) would willingly haſten to get his obligation cancelled, eſpecially when he ſhould know, that the time of the King's departure were uncertain; and he would make moſt ſpeed, that ſhould find himſelf deepeſt indebted: So a ſinner behaves himſelf very unwiſely, while he yet lives, if he do not run to Chriſt by the Sacrament of Penance, to obtain by this means his acquittance, according to the Prophet, *Seek our Lord while he is to be found; call upon him while he is near unto you.* And becauſe we run every day in new debt, we muſt oftentimes ask a new Releaſe, as long as our Lord remains with us.

2. He that confeſſeth but ſeldom, gives to underſtand that he makes ſmall accompt of God, whoſe wrath he fears not; For he ſhews evidently, that he contemns him, whom he dayly

dayly offends, and ſtudies not at a
to appeaſe him.

3. In the Sacrament of Penance
the ſin is never forgiven without
Grace. The more a man worthily
frequents it, the more grace he gets
As a poor man the oftner he begs
alms, the more he gaineth.

4. As one, diſcharged of a heavy
burden, goes on light and joyful; So
by often Confeſſion, whereby we are
delivered from the burthen of our
ſins, there is gained great quietneſs
of Conſcience, peace of heart, and
joy of mind, and we are made fit to
run in the way of Gods Command-
ments.

5. As a Father, who ſees his child
very careful and diligent to obtain
reconcilement with him, after he
hath offended him, cannot but love
and favour that child; ſo he that u-
ſeth all the diligence he can, that
nothing remain in his Conſcience,
whereby the eyes of Gods Majeſty
may

may be offended, may with great confidence promiſe himſelf any thing at Gods hands.

6. As the often preſence of the *Phyſitian* is profitable to the ſick, for the ordaining ſuch things as ought to be taken or forborn; So he, that ofttimes diſcloſeth his Conſcience to the *Prieſt*, receives wholſome Counſell, by which he may follow Virtue and ſhun Vice.

7. Beſides, a Soul ſeldom purifi'd by Confeſſion, is repleniſhed with much filth, and nouriſhes the worm of Conſcience; which though ſometimes a man feel not in his life, yet it will torment him exceedingly in the hour of death, and world to come, *Where* (as holy Scripture ſaith) *their worm dieth not, and the fire quencheth not.* And beſides ſuch a Conſcience is ofttimes intangled in ſo many ſins and vanities, and becomes ſo penſive, as *it* can ſcarcely be freed and quieted, even by the moſt learned.

A PRAYER

To be said before we go to Confession, or when we desire to have true Contrition.

O Most worthy Redeemer & Saviour of Mankind, I a wretched Sinner, in hope of pardon and absolution, do humbly prostrate my self before thy sacred feet, confessing to thee, and accusing my self of all my faults, and hainous transgressions, wherewith until this hour I have offended my Lord and Maker; that I have not trembled to commit those many sins, for which thy sacred Body (sweet Jesu) indured so great pains and torments upon the Crosse.

I confesse my great ingratitude, that I have been unto this hour so unthankful to thee, and to thy Father,

ther, for all thy love, grace, & benefits bestowed on me, that thou hast patiently spared me so long time persisting in evil, and continuing my aversion from doing good, that, in thy mercy thou hast tolerated so great contempt of thy divine Will and Commandments: yea, so boundlesse hath thy charity been, that, instead of casting me into hell fire, (as for these my offences I justly deserved) thou hast expected me to penance, and amendment of life.

For which cause, how often hast thou knockt at the door of my heart, by thy heavenly inspirations? how often hast thou prevented me with thy blessings? allured me with comforts? invited me with favours? yea, even forced me many times by crosses and afflictions, to seek thee? yet neither hath my flinty heart bee mollified therewith, nor my will reclaimed. A wonder it is, that now at last coming to see the

foulnesse

foulneſſe of my ſins, my very hear
doth not burſt with extremity o
Contrition.

Hath Hell it ſelf ſufficient tor-
ments to puniſh ſuch wickedneſſe
and to take vengeance of ſuch ex-
ceeding ingratitude? Unworthy
am to be called thy creature, o
whom the earth ſhould bear, muc
leſſe afford nouriſhment and thing
neceſſary for preſervation of m
life; Nay doubtleſs, had not th
great mercy with-held them, both
Heaven and Earth, the Element
and all Creatures had long ere this
taken vengeance of me for ſuch hor-
rible contempt and abuſes.

O how many thouſands in th
world, by thy righteous judgemen
are already condemned to the n
ver-ending torments of Hell fi
who never came neer to the mi-
ſure of my grievous tranſgreſſio
yea, who in compariſon of me an-
ful wretch, might rather be ſurs

in

in Heaven, then damned ſouls adjudged, as they now be, to eternal perdition.

But, O moſt merciful Jeſus, O God of pity and compaſſion! In unfeigned ſorrow and remorſe of conſcience for all my miſdeeds, I proſtrate my ſelf at thy feet, humbly beſeeching thee to be reconciled unto me, to pardon all my offences, to look upon me, a miſerable ſinner, with the eye of mercy, as thou didſt on the peninent *Publican*, the ſinner *Magdalen*, & the *Apoſtle* that thrice denyed thee. Be pleaſed to admit me again into thy grace and favour.

O my Lord, I humbly beſeech thee to work that ſpeedily in me, for which cauſe thou haſt ſo long ſpared me, and to which from eternity thou haſt ordained me. Woe is me, that I ſhould neglect ſo merciful, and kind a Father, who hath never ceaſed to heap benefits upon mee;

me, yet have I refuſed to beſtow m
heart upon him, who would ha
made it a temple, and habitatio
for his own ſolace and abode, whic
by keeping from him, I my ſe
have defiled with much ſin and co
ruption; yea made it a veſſel of im
piety, and a ſtew of uncle
thoughts. In a word, I confeſ
my ſelf to be the moſt unworth
Creature upon earth, yet will
throw my ſelf into the ſea of th
mercy: for as my ſins be number
leſſe, ſo are thy mercies endleſſe.

O moſt loving Father, If tho
wilt, thou canſt make me clea
Heal the wounds of my Soul, fo
unto thee I open my ſoars. Re
member, (ſweet Saviour) tha
comfortable ſpeech, pronounced b
the mouth of thy Prophet: *Tho
haſt committed folly with man
loves, yet turn thee again to me, an
I will receive thee.* Much confi
dence have I in this thy comfortable

pro-

promiſe, and with all my heart I return to thee, as if to me and none elſe, this promiſe had been made.

I am that defiled Soul, I am that prodigal child, I am that unfaithful ſervánt, who have ſeparated my ſelf from thee, the Father of lights, from whom all goodneſſe flowes: I have forſaken the fountain of living waters, and have digged to my ſelf Ciſternes, which will hold no water; contenting my ſelf with ſuch barren comforts, as thy creatures did afford me, ſuch momentary and fading pleaſures, as, to the great detriment of my Soul, I have found to be lighter than chaffe, and more vain, than vanity it ſelf.

But what is paſt, my gracious Lord, let it, I moſt humbly beſeech thee, be cancelled and forgotten, and for the time to come, let there be an Eternal league of friendſhip, betwixt us? namely that thou wilt vouchſafe to be my mer-

ciful

ciful Father, and that I again m
be thy obedient Child.

O Lord, I do not ask of thee r
ches, honours, or long life, but on
ly this, even this thing alon
which with all poſſible importunit
I beg, and never will ceaſe to beg
that from this preſent hour to m
lives end, I may never more offen
thy divine Majeſty, or deſile m
Conſcience with any Mortal Sin.

Grant, I beſeech thee, to a poo
ſinner this humble ſuit, for the Me
rits, Death, and Paſſion of thy dear
ly beloved Son Chriſt Jeſus, my
only Saviour and Redeemer; to
whom with thee and the Holy
Ghoſt, three Perſons, and one
everlaſting God, be all honor and
glory, now and for ever. Amen.

IN-

INSTRUCTIONS
FOR
Examining the Conſcience, and for Confeſſion.

BEfore we begin the Examen it ſelf, we muſt underſtand ſome few things, which may help us the better to perform ſo great a work.

We muſt take it in hand, as a matter whereon depends the peace, and ſecurity of our Conſcience; and therefore it behoves us to examin our ſelvs with great *care & exactneſs.*

He that makes his Confeſſion, muſt neceſſarily have Contrition, (or at leaſt Attrition:) that is, ſorrow, and deteſtation of ſin committed, becauſe it is an offence to God, whom we muſt love above all

all things; with a firm purpose
mending our life, and not offend
God any more hereafter morta
And for want of such a purpose, a
hearty detestation of sin, when
come to Confession, many tim
our Penance is imperfect: and t
cause why men fall so often, is b
cause they never had sufficient n
tice of the enmity and misery of s
nor due hatred, of so great an ev
nor (consequently) so firm a re
lution as was necessary, to avoid it.

Our Confession must have the
conditions: first, it must be enti
of all mortal sins, which we ha
committed, and can call to remem
brance after well examining ou
selves: expressing every one in pa
ticular, and all such circumstanc
as change the kind of the sin. An
if we do not distinctly remember th
number of such sins, we ought t
declare it, as near as we can remem
ber, or at least, how long time w

persevere

perſevered therein; if we fell into it upon every occaſion, and how often the occaſions were offered.

2. That the Confeſſion be faithful, and ſincere, not ſparing to tell any ſin, committed, nor accuſing our ſelves of thoſe we have not committed: but telling the doubtful things as doubtful, and the certain, as certain.

3. It muſt be plain and ſingle, not artificially compoſed: without excuſing or diminiſhing any thing at all, making reckoning, that we confeſs our ſins to God, who already knows them, though his divine will be, that we confeſs them to the Prieſt, as to his ſubſtitute, and our Judge, and receive the Penance due thereunto: whereof one part, and not the leaſt, is the ſhame and confuſion to acknowledge our fault. which notwithſtanding is a thing ſo founded in reaſon and juſtice, as the very Heathens, of good underſtanding,

ing, did perceive the convenien
and neceſſity of that, which Chri
our Saviour hath inſtituted, for t
temiſſion and remedy of ſin in th
Sacrament, and ſo one of them ſai
Innocentiæ proximæ eſt humilis co
feſſio, That is, the firſt degree
Innocency is, not to offend; b
when offence is committed, the ne
is, that the offender do humbly co
feſs his fault. And whoſoever reflec
upon himſelf, being offended, wi
find that by inſtinct of nature an
juſtice, he requires, as the firſt di
poſition for pardon, that the offen
der, though he be his own brothe
or child, acknowledge to have don
amiſs, and be ſorry for it; and have
a purpoſe not to do the like an
more. Which is in ſubſtance, tha
which God Almighty, as a moſt
careful Father, requires of all Ca-
tholicks, as of his choſen aud be-
loved Children: mingling juſtice
and mercy in this Sacrament (as in

all

all other his works) to fecilitate our ſalvation, in ſuch a manner as is moſt convenient for us.

4. That it be with obedience; to wit, that the penitent perform the Penance impoſed on him by his Confeſſor; accept the remedies, & avoid all the occaſions of ſin, which ſhall be preſcribed him; & likewiſe make reſtitution and ſatisfaction, when there is juſt obligation thereunto.

By all which we ſee, it is neceſſary we diſcloſe faithfully our ſins in this Sacrament; which is a tribunal of juſtice that God hath left in his Church, for the remedy of ſin, and comfort of ſinners; where the Judge, being man, cannot know the ſecret offences, but by the acknowledgement of the offender himſelf, nor proportionate the ſentence and remedy, which according to Juſtice & Prudence, he is bound to give, but by way of the penitents Confeſſion, who (as experience teacheth) doing

doing his duty, finds ſo great com-
fort and aſſurance (founded
Chriſt's word and promiſe whic
cannot fail) that his ſins are forg
ven, as often as he receivs abſolutio
from the Prieſt lawfully authorize
that no comfort in this *world* is com
parable to it. Hence it comes, tha
Catholicks, the more learned an
wiſe, and the more care they hav
of their ſalvation, do ſo much mor
often frequent this holy Sacrament
ſome every moneth, ſome every
week, yea and ſome religious peo-
ple every other day, for the admira-
ble benefits, and comforts they find
in it.

Laſtly, when we begin our Con-
feſſion, we muſt kneel down reve-
rently upon our knees for Humility
ſake, as in the preſence of God, at
one ſide of the Prieſt, and having
made the ſign of the Croſs, ask his
benediction: ſaying, *Benedic Pater*:
And afterward, begin our general

Con-

Confession in Latin thus, or in English, if we cannot read Latin.

CONfiteor Deo Omnipotenti, Beatæ Mariæ semper Virgini, Beato Michaeli Archangelo, Beato Joanni Baptistæ, Sanctis Apostolis Petro & Paulo, omnibus Sanctis, & tibi Pater; quia peccavi nimis cogitatione, verbo, & opere, mea culpa, mea culpa, mea maxima culpa.

Ideo precor Beatam Mariam semper Virginem, Beatum Michaelem Archangelum, Beatum Joannem Baptistam, Sanctos Apostolos Petrum & Paulum, omnes Sanctos, & te Pater, orare pro me ad Dominum Deum nostrum.

I Confess to Almighty God, to the Blessed Virgin Mary, to the Blessed S. Michael the Archangel, to the blessed S. John Baptist, to the Holy Apostles S. Peter and S. Paul, to all the Saints, and to you my Ghostly Father, that I have grievously offended in thought, word,

word, and deed, through my fa
my fault, my moſt grievous faul
Therefore I beſeech the Bleſſed V
gin Mary, the bleſſed S. Mich
the Archangel, the bleſſed St. J
Baptiſt, the Holy Apoſtles S. Peter
S. Paul, all the Saints in Hea
and you my Ghoſtly Father, to pra
our Lord God for me.

Where it is to be noted, that ſo
ſay all the *Confitor*, before th
Confeſſion, and others (perhaps b
ter) divide it into two parts; fir
till they come to theſe words, *
fault, &c. where Catholick peop
uſe to knock their breaſts, in ſign
repentance, as the Publican is ſa
to have done in the Goſpel, that d
ſerved pardon for his humilit
when the proud Phariſee was re
ſted; & then go forward with the
Confeſſion. Which being ende
they conclude with, *Therefore, I b*
ſeech the bleſſed Virgin, &c.

AN EXAMEN OF CONSCIENCE Upon the ten COMMANDMENTS.

I. Commandement.

Of Honouring God above all things.

CONcerning *Faith*, If he hath believed whatsoever the holy Catholick Church believes; or on the contrary hath had any erroneous opinion; or with words, or exterior signs, hath made shew of any Heresie, or infidelity, or committed

mitted any act contrary to thet
honor, and adoration of God.

2. If he hath been over-curiou
inquisitive into matters of Fai
Or doubted of any Article thered

3. Read or kept (without lea
books either written by Heretic
or for other respect, forbidden
the Church.

4. If he hath learned the pray
and other necessary things, whi
every Christian is bound to kno
as our Lords Prayer, Hail *Mary*, t
Creed, the ten Commandemen
and other principal mysteries of
Faith.

5. Given credit to any sort
Superstition, Charms, Inchantme
or Witchcraft; or used them eith
by himself, or by means of others

6. Endeavoured by cunning m
or Lots, to find out any Theft,
to know any secret thing.

7. Given credit to dreams, or soot
sayings, taking them as a rule of
actions. 8.

8. If, upon too much preſumption of the mercy of God, he hath committed any ſin, or perſevered in evil, and deferred to amend.

9. If, in adverſities, he hath had more confidence in men & worldly helps, then in God.

10. If, for too much diſtruſt of the mercy of God, he hath deſpaired of amendment of life, or of the remiſſion of his ſins.

11. Murmured againſt God, as if he were not juſt, or blamed his providence.

12. If, for fear, or other human reſpects, he has had a mind to offend God, or not do that which he was bound to, for his ſervice.

13. Blaſphemed God, or his Saints, or curſed other Creatures: he muſt expreſs the particulars.

14. Expoſed himſelf to any danger of mortal ſin, or taken delight in any ſin done in time paſt.

15. Perſecuted, or injured with

words any vertuous *perſons*, detra
ing their good works, or being ca
that they leave them; or if he ha
(for any ſiniſter ends) diſſwaded,
hindred any from entring into Re
gion, or from any other act of *vert*

II. Commandement.

Of taking the Name of G in vain.

16. IF he hath ſworn falſely, know
ing or doubting it to be ſ
though it were in jeſt, or in a matt
of ſmall importance.

17. Sworn to do any lawful thing
which afterward he has not obſer
ved, or had not intention to per
form at the time when he ſwore.

18. Been cauſe that any did ſwea
falſly, or not obſerve a lawful Oath

19. Sworn in manner of curſing;
as men are wont to ſay; If I do no
ſuch a thing, let ſuch evil befal me

20. Swor

20. Sworn to do any evil, or any thing which was a sin; or not to do any thing which was good.

21. If, in judgement, he hath sworn false, or, being asked by order of *Law*, hath not answered agreably to the plain intention of the Judge, or hath counselled others to do the like. In which case not only he sins mortally; but, if there followed any damage thereby to his neighbour, he is bound to restitution.

22. Custome of swearing often without consideration, or care to know, whether it were true or false.

23. Made any Vow to do any good thing, and hath not perform'd it; or deferred overmuch the execution thereof.

24. If he hath made any Vow with a mind not to fulfil it.

25. Or made a Vow to do any evil, or not to do any good.

III. Commandement.

Of Sanctifying the Sabboth da

26. IF he hath not obſerved Su
dayes and Holy dayes, b
either done himſelf, conſented,
commanded others to do work
prohibited by the Church.

27. Omitted to hear a whole Ma
upon ſuch dayes, without lawf
excuſe, or been cauſe that othe
did the ſame.

28. If, being preſent at Maſs, h
hath been (for a notable time
voluntarily diſtracted by talking
laughing, or buſying himſelf in im
pertinent things.

29. If he hath not cauſed thoſ
under his charge, to hear Maſs up
on ſuch dayes.

30. Not gone to Confeſſion, a
leaſt once a year, or not procured o
thers under his *charge* to do the like.

31. Gone

31. Gone to Confeſſion, without neceſſary examination of Conſcience, or without purpoſe of leaving any ſin: or out of ſhamefaſtneſs, or other humane reſpects, concealed a mortal ſin, which is a moſt grievous ſacriledge; for he lieth not to man, but to God.

32. If, every year at Eaſter, he hath received the Bleſſed Sacrament of the Altar, and that with fitting diſpoſition.

33. If, with conſcience or doubt of Mortal ſin, he hath received, or miniſtred any Sacrament.

34. Not faſted Lent, Vigils, and Ember-dayes, being bound thereunto: or if on ſuch dayes he hath eaten prohibited meats, or been cauſe that others did the ſame.

35. Eaten or drunk gluttonouſly to the detriment of his health, or loſs of his ſenſes.

36. Violated the Church with any carnal ſin, or with blood-ſhed.

37. Incurred

37. Incurred any Excommu
cation, or, whilſt under that C
ſure, received any Sacrament,
been preſent at the holy Office
the Church; or converſed w
Excommunicate perſons, or ſ
as were ſuſpected of Hereſie,
caſes prohibited.

38. Done any injury or irre
rence to holy Images, Reliques,
any other ſacred thing.

39. If, being bound to ſay
Office, he hath omitted it who
or any notable part, without law
excuſe, or in ſaying it, been volu
tarily diſtracted.

40. If, for ſloth or negligence
hath left any good work undone,
which he was bound.

IV. Commandement.

Of honouring our Parents.

41. IF he hath not born due reverence to his Father, or Mother, ſpiſing them, or offending them ith deeds, or injurious words.

42. Not obeyed his Parents or periours, in juſt matters.

43. Not relieved them, when they ere in neceſſity, if in his power.

44. If he hath deliberately deſid their death, that he might have heir goods and inheritance; or not lfilled their laſt Will.

45. Loved his Parents children, &c. ſuch ſort, that for their love, he ath not cared to offend God.

46. If he hath not obſerved the ft Commands of his Superiours.

47. Detracted, or ſpoken evil of periours, Eccleſiaſtical or Secular, Prieſts, or Religious perſons, &c.

48. Not

48. Not relieved the poor, if could, especially in extreme necessity: or been cruel to them.

49. If Parents have cursed, wished evil to their children.

50. If they have brought them up as they ought, teaching them their prayers, and Christian doctrine, reprehending them, especially in matters of sin, and employing them in honest callings, to the end they take not evil courses, want means to live.

51. That which is said of children is, understood also of Servants of whom care is to be had, that they know things necessary, and observe the Commandments of God, and of the Church.

V. Commandement.

Thou shalt not kill.

52. IF he hath born hatred to any person, with desire of revenge and how long continued therein.

53. Desire

53. Desired any mans death, or ther great damage in his person, goods, or good name.

54. Been angry with any person, with intention to do him harm, or to be revenged of him.

55. If, contending with others, he hath struck, wounded, or killed; or commanded or consented to do the same; or (being done by others) approved it, or given aid, or favour thereunto.

56. If, having offended others, he hath refused to demand pardon, or reconciliation; or hath not sufficiently satisfied for the offence.

57. Uncharitably refused to forgive the injuries of those, who have offended him.

58. If for hatred, he hath omitted to speak unto, or salute others, or without hatred, yet with scandal of his neighbour.

59. If, in adversity and misfortunes, he hath desired death; or

in

in paſſion, ſtruck or curſed him or mentioned the Devil.

60. Curſed others, either al or dead; and with what inten ic

61. Sowed diſcord, or cauſed mity between others; and w harm enſued thereupon.

62. If for envy, he hath been fo for the proſperity, or rejoyced at a notable damage of others.

63. If in anger he hath offend others with injurious words.

64. If he hath flattered others praiſing them for any ſinful act.

65. If, with his ill example, counſel, or with praiſing th which was not good, he hath be cauſe that any man left any goo work begun; or induced any to ſi or to perſever therein.

66. Omitted to correct and ad moniſh any perſon of any ſin, whe he could, and Probably hoped there by the others amendment.

67. Struck injuriouſly any Eccle- ſiaſtica

astical or Religious person: where-
also there is excommunication.

VI. & IX. Commandements.

Thou shalt not commit adultery:

Thou shalt not desire thy Neighbours Wife.

68 IF he hath given consent to any carnal temptation; or deliberately taken delight in any filthy cogitation.

69. Been negligent in putting away evil thoughts, when he felt himself in danger to consent, or taken delight in them.

70. Spoken or willingly heard wanton or idle *words*, or sent letters, or messages to dishoneſt ends, &c.

71. Used unchaſt looks, behaviour, gesture, or apparel, ordaining it to any evil end.

72. If he hath used unchaſt touching, kissing, embracing, &c.

73. If he hath committed a
calnal ſin actually: wherein he
explicate the neceſſary circumſt
ces, as the perſons, whether rel
ous, or ſecular, married or unm
ried, of good fame, or of lewd li
And whether he fell accidenta
or willfully, which may aggra
the ſin.

74. Not avoided the occaſio
this ſin, nor armed himſelf aga
temptations. For Scripture ſa
who loves danger ſhall periſh there

VII. & X. Commandemen

Thou ſhalt not ſteal.

Thou ſhalt not Covet
neighbours goods.

75. IF he hath taken any th
which belonged to other
deceit or violence, expreſſing
quantity of the theft: and if he h
taken any ſacred thing, or out
ſacred place.

76. If he hold any thing of anothers wrongfully, and doth not reſtore it preſently, if he be able.

77. If, for not paying his debts when he is able) his creditors have ſuſtained any damage.

78. If, finding any thing, he hath taken the ſame with mind to keep it himſelf: the like of thoſe things which accidentally come to his hands, if, knowing they belong to others, he hath not reſtored them to the true owners.

79. If, in buying or ſelling, he hath uſed any deceit in the wares, price, meaſure, or weight.

80. If he hath bought of thoſe, who could not lawfully ſell.

81. Bought things that he knew, or doubted, to have been ſtoln; or eaten of any ſuch things.

82. If he hath had a deliberate mind to increaſe his wealth (as men uſe to ſay) by wright, or by wrong.

83. Committed any ſin of Uſu
or entred into any unjuſt traffike
partnerſhip of merchandize.

84. If, having wages or pay
any work, or office, he hath
done it well and faithfully.

85. Defrauded ſervants or wo
rmen of their hire; or deferred t
payment to their loſs.

86. Moved any ſuit in law aga
juſtice; or in juſt ſuits uſed a
fraud that he might prevail.

87. If he hath played at proh
ted games, or if in gaming he h
uſed deceit; or hath played w
thoſe, who cannot alienate, as
perſons under age, &c.

88. Defrauded any juſt Impoſi
Toll.

89. Committed any Symony.

90. Defrauded the Church
her due, as of Tythes.

91. If, by unlawful means
hath gotten any thing not

to him: or hath unjustly hindered others from obtaining any benefit.

92. If he hath given any help or counsell, or in other manner abetted Thieves; or (being able and bound thereunto) hath not discovered, or hindered any Theft.

VIII. Commandement.

Thou shalt not bear false Witnesse.

93. IF he hath born any false witnes in judgement, or out of judgement; or induced others to do the like.

94. Spoken any untruth, with notable prejudice to his Neighbour.

95. Detracted from others good name, imposing falsely on them any sin, or exagerating their defects.

96. Murmured in weighty matt
againſt the life and converſation
others; eſpecially of qualified p
ſons, as Magiſtrates, Prela
Prieſts, Religious, and Men
Women of good name.

97. Willingly given ear to
tractions, and murmurings aga
others.

98. Diſcloſed any grievous, a
ſecret ſin of others, whereupon ha
inſued infamy. Which though
were true, and not ſpoken with e
intention, yet is the ſpeaker bou
to reſtore the others good name,
far as he can.

99. Diſcloſed any ſecret, comm
ted to him, or which he came pr
vately to ſee or hear: in which caſe
man is bound to reſtore all damag
that afterward happen by ſuch r
vealing.

100. If he hath opened oth
mens letters to any evil end.

101. Raſh

101. Raſhly judged the deeds, or ſpeeches of his neighbour, taking that ill which might have been well interpreted, and condemning him in his heart of mortal ſin.

Of the ſeven Mortal Sins.

PRIDE.

IF he hath not acknowledged his good (whether of Mind, Body, or Fortune) as from God, but preſumed to have it of himſelf by his proper induſtry, or, by his own merits, not giving *God* the glory of all.

Reported himſelf vainly to be better or greater than he is, deſpiſing others, as his inferiours.

Gloried in any mortal ſin, as to have taken revenge, &c.

If, to be held a perſon of value, he hath vaunted of any good or evil, which he hath done (whe-

ther truely or falſely) with injur
God, or his Neighbour.

Ambitious; inordinately deſir
honors, and dignities; doing to t
end that which he ought not.

If, to the end he may not be h
of ſmall account, or for fear of t
ſpeeches of men, he do what he oug
not, with ſcandal of his neighbo
or neglect to do what he ought, as
correct and reprehend *others* to c
verſe with the *good*, or go to Con
ſion, and do other Chriſtian wor

Stubbornly impugned the tru
or becauſe he would not ſubmit,
ſeem to be convinced, has obſtinat
defended a manifeſt errour agai
his Conſcience.

If, through arrogancy, he ha
deſpiſed others, doing any thing
their diſhonour.

If, for pride, he hath been at e
ceſſive charge in Apparel, Servant
Diet, and other vanities, abo
his eſtate.

COVE

COVETOUSNESSE.

OF this Sin see the 9*th*. and 10*th*. Commandements.

LUXURY.

SEe the sixth Commandement.

ANGER.

IMpatience. Hastiness. Rage or Fury. Disdainfulness. Waywardness. Fretfulness. Discontentedness. Picking of Quarrels. Immoderate grieving. Too severe correcting.

GLUTTONY.

DRunkenness. Intemperate feeding. Eating more than one meal on fasting dayes.

Eating flesh on prohibited days.

Feasting above his ability.

ENVIE.

REpined at anothers prosperity, or to hear them well spoken of.

Rejoyced at their misfortune.

Diſpraiſed their Merchandiſe.
Interpreted their actions or wor
in the worſer part.

SLOTH.

IDleneſs, Lazineſs, or Drowſine
Over-much ſeeking his own ea
Inconſtant in good purpoſes.
Neglected things given him
charge.
Ingratitude to *God* for his benefi
Unthankful to his Benefactors.
Faint-hearted, and loth to unde
take any good action.
Choſen rather to want than
work for his living.
Not prayed for the Souls of th
Faithful departed.
In all which we may not only ſi
our ſelves, but alſo be acceſſary
anothers ſin; either by Commanc
ing, Counſelling, Conſenting, o
Approving; By not endeavouri
to hinder, by not admoniſhing
and laſtly by ill Example.

A SHORTER METHOD OF CONFESSION,

For those that frequent the same often.

HE that is accustomed to confesse often, must be very carefull of four things. 1. Of the due Examen of his Conscience. 2. Of sorrow for his sins. 3. That the Confession it self be brief, humble, and sincere. 4. Of good purpose and true endeavour to amend.

This done, let him come humbly to his Ghostly Father, and kneeling down at his feet, say *Benenedic Pater. Confiteor Deo, &c.* until the words *Mea culpa, &c.*

First

First I accuſe my ſelf, that I com to this Holy Sacrament not ſo we prepared, as I ought: for which ask God heartily pardon.

That I have not had ſuch ſorro and repentance for my ſins paſt, as ought: for which, &c.

That I have not uſed ſuch dil gence in the daily examining m Conſcience, and amendment of m life, as I ought: for which, &c.

That I have not given Almigh God due thanks, for all the benef I have daily received at his hand for which, &c.

Not to have loved & ſerved hi with ſuch fear, reverence, and h mility of mind in all things, as ought: for which, &c.

That I have not addreſt my pra ers to him, with that alacrity an fervour of ſpirit as I ought, but ha been very often, and voluntarily d ſtracted, and tepid in my devotion and in all other pious works: f which, &c.

I accuſe my ſelf, of having been proud and vain-glorious in my inward thought; for which I ask God heartily pardon.

That I have been very negligent in putting away evil thoughts, and have not endeavoured to keep my mind ſo well exerciſed, nor thought ſo humbly of my ſelf, as I ſhould have done; for which, &c.

That I have not kept my ſenſes in ſuch narrowneſs and cuſtody, as I ought, eſpecially my eyes and my ears; for which, &c.

Not to have ſpoken of other men, and their affairs, with that care, and charity, as I ſhould, but have rather diſcovered their defects, for which, &c.

Nor behaved my ſelf ſo modeſtly in my actions and converſations, as I ſhould, but ſpent many hours idly in talking, laughing, and idle diſcourſes, without profit to my ſelf, or others; for which, &c.

I accuſe my ſelf, that in my wo
I have not purely ſought Gods
nour and glory, but rather ſo
worldly reſpect, or ſelf-intereſt
which I ask God heartily pardon.

That I have not frequented t
holy Sacraments with that due p
paration and reverence I ought;
heard Maſſe, or other ſpiritual E
hortations with that attention a
devotion, as was fit for ſuch divi
myſteries; for which, &c.

That I have been angry, mela
choly, froward, and ſtubborn, ofte
times without cauſe: for which, &

That, in my diſcourſe, I haven
been ſo careful to keep my tong
from uttering untruths, nor fro
ſwearing by Faith and Troth with
out neceſſity.

For theſe, and all my other ſin
and tranſgreſſions, whereinſoeve
& however elſe, I have offended m
Lord God: and alſo for thoſe th
at this preſent, through my negl
gen

gence, I cannot call to *remembrance*, ask him heartily pardon and forgiveneſs, and of you my Ghoſtly Father, Penance and Abſolution.

Ideo precor Beatam Mariam, &c.

If, beſides this ordinary Method, he ſhall feel his Conſcience troubled with any other ſins, Mortal or Venial, he muſt expreſs them diſtinctly and orderly with all their due circumſtances, to the end his Ghoſtly Father may truly judge of them, and, by impoſing condign Penance, abſolve him according to the rites of the holy Catholick Church.

A Prayer to be ſaid preſently after Abſolution.

LEt, O Lord, I humbly beſeech thee, this my Confeſſion be grateful and acceptable to thy Divine Majeſty, by the merits of thy moſt bitter Death and Paſſion, and by the interceſſion of thy bleſſed Mother,

Mother, and all the Saints. A
whatſoever now, or at other tim
hath been wanting in me, either
the ſufficiency of Contrition, or
the purity & integrity of Confeſ
on, let thy piety, and mercy,
Lord, ſupply; and according ther
unto vouchſafe to abſolve me mo
fully and perfectly in Heaven. T
whom be all Honour and Glor
world without end; Sweet Jeſu
Amen.

Then ſay,

Deus propitius eſto mihi peccatori.

Or,

God be merciful to me a Sinner.

A PRAYER

Before receiving the

B. SACRAMENT.

O Moſt benign Lord Jeſus Chriſt! I a poor ſinner, preſuming nothing on mine own merits, but truſting on thy mercy and goodneſſe, do fear and tremble to have acceſſe to the Table of thy moſt ſweet banquet. For I have a heart and body ſpotted with many crimes, a mind & tongue not warily guarded. Therefore, O benign Deity, O dreadful Majeſty, I a wretch, holden in theſe ſtraits, have recourſe to thee the fountain of mercy, I haſten

to

to thee to be healed, I fly un R
thy protection, and he, whom re,
cannot endure, a Judge, I hope ny
have a Saviour. To thee, O Lord hat
ſhew my wounds; to thee I diſc wha
ver my ſhame. I know my ſins from
many, and great, for which I fea
I truſt in thy mercies, which a hat
without number; look down upo y, I
me with the eyes of thy mercy. by o
Lord Jeſus Chriſt, eternal Kin afti
God and Man, Crucified for Ma , u
Hear me graciouſly, hoping in the e a
have mercy upon me, full of wre ur
chedneſs and ſin, thou, who w wa
never reſtrain the fountain of th rin
piety to flow. All hail healthf cio
Sacrifice, offered upon the tree and
the Croſs for me and all mankin and
All hail, O noble and precio my
bloud, guſhing out of the woun Jeſ
of my Lord Jeſus Chriſt crucifie the
and waſhing away the ſins of th and
whole world. bou

Re

Remember, O Lord, thy Crea-
ture, whom *thou* haſt redeemed with
thy bloud: it heartily repents me
that I have ſinned, I deſire to amend
what I have done. Take away then
from me, (O moſt clement Father)
all mine iniquities, and offences,
that being purified in mind and bo-
dy, I may worthily *partake* of the ho-
lies; & grant that this holy
taſting of thy body & bloud, which
unworthy, deſire to receive, may
be a remiſſion of my ſins, a perfect
purgation of my crimes, a driving a-
way of evil cogitations, a re-engen-
dring of good thoughts, an effica-
cious motive to works pleaſing *thee*,
and a moſt firm protection of Soul
and Body, againſt the deceits of all
my enemies. Through our Lord
Jeſus Chriſt thy Son, who with
thee, and the Holy Ghoſt, liveth
and raigneth, one God, World with-
out end, *Amen*.

to thee to be healed, I fly un... Re...
thy protection, and he, whom ...ure, ...
cannot endure, a Judge, I hope ...hy bl...
have a Saviour. To thee, O Lord ...hat I ...
ſhew my wounds; to thee I diſc... what ...
ver my ſhame. I know my ſins ...rom ...
many, and great, for which I fe...ll m...
I truſt in thy mercies, which a...hat ...
without number; look down upo...y, I ...
me with the eyes of thy mercy. ...y of ...
Lord Jeſus Chriſt, eternal Kin...aftin...
God and Man, Crucified for Ma..., un...
Hear me graciouſly, hoping in the...e a ...
have mercy upon me, full of wre...purg...
chedneſs and ſin, thou, who w...way ...
never reſtrain the fountain of t...dring...
piety to flow. All hail healthf...cious ...
Sacrifice, offered upon the tree ...and ...
the Croſs for me and all mankin...and ...
All hail, O noble and precio...my ...
bloud, guſhing out of the woun...Jeſu...
of my Lord Jeſus Chriſt crucifie...thee ...
and waſhing away the ſins of t...and ...
whole world. ...out ...

Re...

Remember, O Lord, thy Creature, whom *thou* haſt redeemed with thy bloud: it heartily repents me that I have ſinned, I deſire to amend what I have done. Take away then from me, (O moſt clement Father) all mine iniquities, and offences, that being purified in mind and body, I may worthily *partake* of the holy of holies; & grant that this holy taſting of thy body & bloud, which I, unworthy, deſire to receive, may be a remiſſion of my ſins, a perfect purgation of my crimes, a driving away of evil cogitations, a re-engendring of good thoughts, an efficacious motive to works pleaſing *thee*, and a moſt firm protection of Soul and Body, againſt the deceits of all my enemies. Through our Lord Jeſus Chriſt thy Son, who with thee, and the Holy Ghoſt, liveth and raigneth, one God, World without end, *Amen*.

A PRAYER

After receiving the Bleſſed Sacrament.

PIerce through, O ſweet Lord Jeſu, the marrow, and bowels of my ſoul, with the moſt ſweet and powerful wound of thy love, with thy true, clear, moſt ardent, and holy Charity, that my ſoul may languiſh and melt, with the only love and deſire of thee; let it covet thee and even languiſh after thee, let it deſire to be diſſolved, and to be with thee. Grant that my ſoul may hunger after thee, the bread of Angels, the food of holy ſouls, our daily and ſuperſubſtantial bread, having all ſweetneſs and ſavour, and all delightfulneſs in it ſelf: let my heart alwayes be enamored of thee, for whom the Angels deſire to look; and let the bowels of my ſoul be rep-

niſhed with the *ſweetneſs* of thy taſt, let it alwayes thirſt after thee, the fountain of life, the fountain of wiſdom and knowledg, the fountain of eternal light, the river of pleaſure, the plentifulneſs of the *houſe* of God, let it alwayes earneſtly covet thee, ſeek thee, and find thee: ſet it tend to thee, come unto thée, think upon thee, ſpeak of thee, and work all things to the praiſe and glory of thy name; with humility and diſcretion, with love and delight, with facility and affection, with perſeverance to the end; And thou alone be always my hope, my confidence, my riches, my delight, my pleaſure, my gladneſs, my reſt and tranquility, my peace, my ſecurity, my ſweetneſs, my meat, my food, my refuge, my help, my wiſdom, my portion, my poſſeſſion, my treaſure, in which my mind and heart, may alwayes be firmly fixed, and immoveably rooted. *Amen.*

Sunday.

SUNDAY.

THE LITTLE OFFIC OF THE B. TRINITY.

At Matins.

Verſ. BLeſſed be the holy and u divided Trinity; now a ever, world without end. *R.* Ame *Alleluja.*

Verſ. O Lord open thou my li *R.* And my mouth ſh declare thy praiſe.

V. O God incline unto mine a *R.* O Lord make haſt to help m

V. Glo

V. Glory be to the Father, and to the Son, and to the Holy Ghoſt.

R. As it was in the beginning, &c. *Alleluja.*

From Septuageſima to Eaſter, inſtead of Alleluja *in this and other Offices, is ſaid,* Praiſe be to thee O Lord, King of eternal glory.

The Hymne.

Jam Sol recedit igneus.

NOw whilſt the Sun is paſt our ſight;
O thou, who art th' Eternal light,
Moſt glorious Trinity inſpire
Into our hearts Lov's ſacred fire.

Antiph. Bleſſed be the holy Creator, and Governour of all things, the holy and undivided Trinity, now and ever world without end.

V. Let us bleſſe the Father, and the Son, with the Holy Ghoſt.

R. Let us praiſe and magnifie him for ever.

The

The Prayer.

ALmighty, and everlasting G
who hast granted to thy s
vants in the Confession of a t
Faith, to acknowledge the glor
the eternal Trinity, and in the po
er of Majesty, to adore the Unity:
beseech thee, that, by the firm
of the same faith, we may ever be
fended from all adversities: thro
our Lord Jesus Christ thy Son, w
liveth and raigneth with thee, &

At Prime.

V. PLessed be the holy and un
vided Trinity, now and e
world without end. *R.* Amen.

V. O God incline unto mine a
R. O Lord make hast
help me.

V. Glory be to the Father, an
the Son, &c. *Alleluja.*

The Hymne.

THe Day-ſtarr's riſen, and is run
To bring us tidings of the Sun.
The black night's darkneſs does decline;
Let light celeſtial on us ſhine.

Ant. Thanks be to thee O God, thanks be to thee, O true, and one Trinity, one and ſupreme Deity, holy and one Unity.

V. Let us bleſs the Father and the Son, with the Holy Ghoſt.

R. Let us praiſe and magnifie him for ever.

The Prayer.

ALMIGHTY, and everlaſting God, &c. *as before.*

At Third.

V. BLeſſed be the holy and undivided Trinity, now and ever, world without end. *R.* Amen.

V. O God incline unto mind
R. O Lord make haſt
help me,

V. Glory be to the Father, and
the Son, &c. *Alleluja.*

The Hymne.

FAther of mercies infinite,
Who governeſt, with pow'rf
might,
The world's vaſt frame; A Deit
In ſubſtance *One*, in Perſons Thr

Antiph. We invocate thee,
praiſe thee, we adore thee,
hope, our honour: deliver us, quic
en us, O bleſſed Trinity.

V. Let us bleſſe the Father, a
the Son, with the Holy Ghoſt.

R. Let us praiſe and magni
him for ever.

The Prayer.

ALMIGHTY, and eve
laſting God, &c. *as before.*

At Sixth.

V. BLeſſed be the holy, and undevided Trinity, now and ever, world without end. *R.* Amen.

V. O God incline unto mine aid. *R.* O Lord make haſt to help me.

V. Glory be to the Father, and to the Son, &c.

The Hymne.

ASſiſt us (riſing) with thy hand,
That ſo our Souls may riſe inflam'd,
And offer up with one accord
Due praiſe & thanks unto our Lord.

Ant. The Father is Charity, the Son Grace, the Holy Ghoſt Communication: the Father is truth, the Son truth, the Holy Ghoſt truth: the Father, Son, and Holy Ghoſt, are one verity, O bleſſed Trinity.

V. Let us bleſs the Father, a
the Son, with the Holy Ghoſt.

R. Let us praiſe and magnifie h
for ever.

The Prayer.

ALmighty and everlaſting G
who haſt granted, *&c.*

At Ninth.

V. BLeſſed be the holy and und
vided Trinity, now and eve
world without end. *R.* Amen.

V. O God incline unto mine aid
R. O Lord make haſt
help me.

R. Glory be to the Father, and
the Son, &c. *Alleluja.*

The Hymne.

GReat Trin-une God, who do
command,
And guide the World with pow
full hand;
Give ear to us, who (waking) ſin
The praiſes of our Heavenly King

Ant. To thee be praiſe, to thee be glory, to thee be thankſgiving for ever and ever. And bleſſed be the name of thy glory; holy and to be praiſed, & magnified for ever, O bleſſed Trinity.

V. Let us bleſs the Father, and the Son, with the Holy Ghoſt.

R. Let us praiſe, and magnifie him for ever.

The Prayer.

ALMIGHTY, and everlaſting God, who haſt granted, &c.

At Evenſong.

V. BLeſſed be the holy, and undivided Trinity, now and ever, world without end, *R.* Amen.

V. O God incline unto mine aid. *R.* O Lord make haſt to help me.

V. Glory be to the Father, and to the Son, &c. *Alleluja.*

The Hymne.

IN all our Morning Exerciſe
Of praiſe, and Evening ſacrifi
with proſtrate hearts we all defi
To praiſe thee with thy Heav'n
Quire.

Antiph. Thee God the Fath
unbegotten, thee the Son only b
gotten, thee the Holy Ghoſt th
Comforter, the holy and undivide
Trinity, thee with our whole hear
and mouth we confeſſe, praiſe an
bleſſe; to thee be glory for ever.

℣. Let us bleſs the Father, an
the Son, with the Holy Ghoſt.

℟. Let us praiſe, and magnifie
him for ever.

The Prayer.

ALmighty, and everlaſting God,
who haſt granted to thy ſer-
vants, in the Confeſſion of a true
faith, to acknowledge the glory of
the eternal Trinity, and in the
power

power of Majesty, to adore the Unity: we beseech thee, that by the firmeness of the same faith, we may be ever defended from all adversities; Through our Lord Jesus Christ, &c. Amen.

At Compline.

℣. BLessed be the holy and undivided Trinity, now, and ever, world without end. ℟ Amen.

℣. CONvert us, O Lord, our Saviour.

℟. And avert thy anger from us.

℣. O God incline unto mine aid.

℟. O Lord make haste to help me.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost, &c.

Alleluja.

The Hymne.

ALl glory to the Trinity,
One God of equal Majesty:
Who is at present, was before
All time, and shall be evermore.

Amen.

Ant. Glory be to the Fath
who hath created us: glory be
the Son, who hath redeemed u
glory be to the Holy Ghoſt, w
hath ſanctified us: glory be to
ſupreme and undivided Trinity, o
God for ever and ever.

V. Let us bleſs the Father, a
the Son, with the Holy Ghoſt.

R. Let us praiſe and magni
him for ever.

The Prayer.

ALmighty, and everlaſting G
who haſt granted, &c.

The Commendation.

TO thee, bleſs'd Trinity, I
Theſe my devotions of the
Aſſiſt me at my death, that I
May raign with thee eternally.
Amen.

THE LITANY

In honour of the Bleſſed Trinity.

IN the name of the Father and of the Son and of the Holy Ghoſt. Amen.

Bleſſed be the holy and undivided Trinity, now and for ever. Amen.

V. O Lord open thou our lips.

R. And our mouths ſhall declare thy praiſe.

Lord have mercy on us.

Chriſt have mercy on us.

Lord have mercy on us.

Jeſu receive our Prayers.

Lord Jeſu grant our Petitions:

1. O God the Father, eternal fountain of all being, have mercy on us.

O God the Father, who haſt choſen us in thy Son, before the conſtitution of the world. have.

O

O God the Father, who ſo loved the world that thou gavedſt thy only begotten Son to redeem it, have mercy on us.

O God the Father, who haſt adopted us to be thy children in Jeſus Chriſt, have mercy on us.

O God the Father, who haſt prepared for us a glorious inheritance, if we love thee and keep thy Commandments, have.

2. O God the Son, eternal Word of the Father, have.

O God the Son, who, to ſave us ſinners, took'ſt upon thee the frail nature of man, have.

O God the Son, who, for our redemption, becam'ſt obedient to death, even the death of the Croſs, have mercy on us.

O God the Son, to whom all power in heaven and earth is given by the Father, have.

O God the Son, who at the laſt and dreadful day, ſhalt come with glory

glory to judge the living and the dead. have mercy on us.

3. O God the Holy Ghoſt, proceeding from the Father and the Son, have mercy on us.

O God the holy Ghoſt, by whom was wrought the glorious myſtery of our Saviours Incarnation, have.

O God the holy Ghoſt, the free diſpenſer of all Graces, and faithful comforter in all afflictions, have.

O God the holy Ghoſt, enlightner of our underſtandings, and ſanctifier of our wills, have.

O God the holy Ghoſt, the pledg of our adoption and ſeal of our Salvation, have.

O ſacred Trinity, three perſons and one God, of equal glory and coeternal majeſty, have.

O ſacred Trinity, from whom, by whom, and in whom are all things, have.

O ſacred Trinity, to whom all the Angels & Saints of Heaven continually

nually ſing, Holy, Holy, Holy, ha
mercy on us.

Bleſſed for ever be thy nam
eternal Father of our Lord Je
Chriſt.

For the immenſity of thy pow
which at firſt of nothing created
things, and ſtill preſerves the
that they return not again to n
thing. My Soul doth magnify the
O Lord.

For thy infinite goodneſs in m
king us after thine own image a
deputing to our ſervice all the re
of thy creatures My Soul do

For the riches of thy bount
which filleth every thing, accor
ing to its capacity, and for the wi
dome of thy counſels, which ſwee
ly diſpoſe & irreſiſtably govern th
whole frame of the world. My So
doth magnify thee, O Lord.

For thy providence in forete
ling us the danger of ſin, by threa
ning Hell to our offences, and fo
th

thy gracious inviting us to our own happineſs, by promiſing heaven, as the reward to our obedience. My Soul doth magnifie thee, O Lord.

For the eternal charity, wherewith thou lovedſt us, before the world began, and mercifully decreedſt our redemption by thy Son. My Soul doth.

And bleſſed be thou, O Jeſu, Son of God, and Saviour of mankind, for thy infinite glory in thy ſelf, and more than infinite love to us. My Soul doth.

For thy miraculous Conception by the Holy Ghoſt, and humble Nativity of the Bleſſed Virgin; For thy flight into *Ægypt* at ſo tender age,& all the incommodities, which thou ſufferedſt in thy baniſhment. MySoul doth magnifie thee. OLord.

For thy meek ſubjection to thy Parents even in the meaneſt offices of a private life, for thy condeſcen-

dence to the form of a ſerva
though thou wert Lord of all. M
Soul doth magnifie thee O Lord.

For thy faſting and retirement
the deſart, for thy mildneſs and h
nignity in Converſation, for t
heavenly doctrine and glorious m
racles. My Soul doth

For the enflamed deſire whi
thou hadſt to redeem us, and co
paſſionate tears which thou ſhed
o're *Jeruſalem*, for thy humble waſ
ing thy diſciples feet, and lovi
inſtitution of the Bleſſed Sacra
ment. My Soul doth

For thine agony and bloody ſwea
in that Garden of ſorrow, for th
intire ſelf denial and abſolute ſub
miſſion, not onely to the Will o
thy Father, but even of thine ene
mies. My Soul doth

For thy incomparable patience i
their violent ſeiſure of thy perſo
and hurrying thee up and dow
the ſtreets of Jeruſalem, for th

wo

wonderful silence, whilst they falsly accused and unjustly condemned thine innocence. My Soul doth magnifie thee, O Lord.

For thy perfect resignation, whilst they shamefully strip't thee of thy clothes, and cruelly scourged thee at a Pillar; for thy admirable meekness whilst they Crowned thee with thornes and forced thee to carry thy Cross, laden with the sins of the whole world. My Soul doth.

For thy immoveable constancy whilst they fastned thee on the Cross, piercing thy blessed hands and feet with nailes, and giving thee Vinegar and Gall to drink, My soul doth.

For the infinite sweetness of thy spirit, that excused their sin, and prayed thy Father to forgive them, till the extremity of their tortures took away thy breath. My Soul doth.

For thy glorious Resurrection from the grave, and triumphant ascension

aſcenſion into Heaven; for ſendi
the Holy Ghoſt to abide with th
Church for ever, and promiſing t
be with us thy ſelf to the end of th
World. My Soul doth

And bleſſed be thou, O God th
Holy Ghoſt, for thy continual pre
ſervation of the Church, in truth
unity an holineſs, for infuſing th
love of God into their hearts, an
comforting us in all our tempora
diſtreſſes with the hope of eterna
felicity. My Soul doth

Bleſſed for ever be thy name (O
ſacred Trinity) for the infinite no
bility of thy eſſence, and unſpeakable
majeſty of thy glory, exiſting of thy
ſelf from all eternity and perfectly
happy in thy ſelf for ever. My Soul
do magnifie thee, O Lord.

For the Bleſſed Virgin *Mary*
*M*other of our Lord Jeſus Chriſt
for the admirable ſanctity of her
life, and wonderful aſſumption in
to Heaven at her death, for th

Crow

Crown of glory, wherewith ſhe is honored above all Angels, and for her perpetual interceſſion to her Son, in advantage of us ſinners. My Soul doth magnify thee, O Lord.

For all the holy Angels and bleſſed ſpirits of heaven, for the excellency of their nature, and felicity of their ſtate; for their cuſtody of us in all our wayes, and miniſtery to us in all our neceſſities: for the carrying up our prayers to thee, and bringing down thy bleſſings to us. My ſoul doth magnifie thee, O Lord.

For thy holy Patriarchs, Prophets and Apoſtles, for thy glorious Martyrs, Confeſſors, and Virgins, and for all the faithful departed in thy grace. My ſoul doth.

For thy one, holy, Catholick and Apoſtolick Church, for the ſteadineſs of faith and peace of Conſcience we experience by relying on her authority, for the adorable Sacrifice of the Altar and the plen-

tiful means of salvation we so happily enjoy by embracing her Communion. My soul doth magnifie thee O Lord.

For the particular benefits bestowed on us, and the many dangers from which thou hast defended us, for our education, health, and condition of life, for our daily bread, and all other thy temporal blessings. My soul doth magnifie thee, O Lord.

For the checks of our own Conscience, and the motions of thy holy Spirit, for thy patience in expecting our repentance and presenting us opportunities of amending our lives, for the frequent deliverances from the occasions of sin, and all other thy spiritual blessings. My soul doth magnifie thee, O Lord, and my Spirit rejoyceth in God my Saviour.

Be thou exalted, O God, above the clouds, and thy glory above the Heavens.

Whilst

Whilst I live, will I sanctifie thy Name; I will sing praises to my God, while I have any being.

Bless our Lord. O my soul, And all that is within me praise his holy Name.

Bless our Lord, O my soul, and forget not all his benefits.

Thus will I magnifie the Lord all my life long, and lift up my hands to his holy Throne.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, both now and ever world without end. *Amen.*

V. O Lord hear my prayer.

R. And let my supplication come to thee.

ALmighty and everlasting God, from whom descends every good and perfect gift; Graciously accept this humble tribute of praise and thansgiving from the hands of thy servant, and mercifully grant,

that the frequent meditation
thy infinite goodneſs may force o
wills to love thee above all thing
and the ſerious conſideration of t
incomprehenſible Majeſty captiva
our underdandings to the obedien
of faith; that we may here (in re
verence to thy word) believe wh
we do not ſee, and hereafter in th
bliſsful viſion of thy glory ſee mor
then we now believe, through Jeſu
Chriſt our Lord and onely Saviour,
who with thee and the holy Ghoſt,
liveth and raigneth one God world
without end. Amen.

The bleſſing of God Almighty,
Father, Son, and holy Ghoſt, be
with me and dwell in my heart for
ever. Amen.

AN

AN OBLATION; TO

Purifie the ſoul of a ſinner, if daily uſed with a ſincere deſire to pleaſe Almighty God.

O Moſt merciful Lord, my dear Saviour Jeſus; to the greater glory of thy moſt holy Name, to the greater honor of the bleſſed Virgin *Mary*, to the honour of my holy Angel Guardian, my Patrons N. N. and of all thy holy Angels and Saints; for the greater increaſe of their joy and glory.

For the ſtirring up of greater devotion towards the moſt glorious and holy Trinity, God the Father, God the Son, and God the holy

Ghoſt: towards Chriſt our Saviour his divine Incarnation, his ſacred life and moſt bitter death and paſſion; towards the holy Sacrifice of the Maſſe and Bleſſed Sacrament; In moſt humble thanks for all thy divine graces and benefits beſtowed upon all creatures, eſpecially on me, the moſt unworthy.

For the purifying my ſoul, & the ſouls of all others, from all ſin and imperfections, in full ſatisfaction and amendment of them: all which I caſt into thy abundant mercies and merits; there to be utterly conſumed.

For the increaſe of thy divine grace, and removing all impediments thereof, and dangers of loſing it: for the ſupplying all my defects, and adorning my ſoul with thy ſacred vertues and merits; and the wounding it with thy divine love, which I deſire alwayes may be my death.

For

For the exaltation of the Catholick faith, and holy name of *Jesus*; for the universal Pastor of Gods Church, and all the necessities thereof: for the extirpation of heresie & concord of Christian Princes: for the good proceeding of all religious Orders in their true vocation, and for their daily increase in all spiritual graces.

For the conversion of England, and those that labour in the conversion of souls whersoever: for my Parents, Kinsfolkes, Friends, and Benefactors, both alive and dead: for amity, and unity among all Christians: for all that are in any spiritual necessity, and for all our ill willers; for the delivery of all faithful souls departed, and all that desire my prayers, or commend themselves thereunto: for whom I am bound to pray, or to whom thou wilt apply my poor devotions.

For

For the accompliſhing all thy bleſſed Mothers intentions at the foot of the Croſs, and alſo for thine, then hanging on it, in moſt grievous deſolation & bitterneſs of paines.

For the fulfilling all deſires of the holy Ghoſt, whom I deſire intirely to love and honour: and for whatſoever may be to the greater abnegation of my ſelf, and moſt perfect reſignation to thy holy will.

Firſt, I fully renounce, and utterly deteſt, for love of thee, whatſoever is not thy holy will, with hearty ſorrow that thou ſhouldſt ever be offended: and I moſt highly eſteem, prefer, love, and make choice of thee alone for ever; becauſe thou art onely worthy, and therefore I, though moſt unworthy, incourrged notwithſtanding by thy infinite mercy and goodneſs, and being moved with a great deſire to ſerve thee, do offer my ſelf wholly to

thee

thee (ſuch as I am) even from the very depth of my heart, and ſoul, with whatſoever I am able to do or ſuffer, my whole life and death: all in union of thy ſacred merits.

Yea, rather I beſeech thee to offer me with my whole heart, and hearts affections to thy greater honour and eternal praiſe, that I may be henceforth no more my own, but thine in all things, and above all things, in whom thy grace may alwayes remain, and work its effects everlaſtingly. *Amen.*

Take me into thy poſſeſſion, and acknowledg me everlaſtingly thine: accept of this my poor endeavour, according as thou knoweſt it might be performed to thy moſt heavenly will, which I wiſh may be by me, and all others fulfilled evermore to thy greater glory, and eternal praiſe.

Let

Let me live henceforth no mo in my ſelf, but do thou onely live me. *Amen.*

For every good deſire and actio in all thy holy Saints and Angel I wiſh ten hundred thouſand mi lions of praiſe, and thansgiving t thee, my deareſt Lord. *Amen.*

A Devout Prayer

To the moſt Bleſſed Trinity.

I Adore thee, O moſt Holy, an ever-glorious Trinity, Father Son, and Holy Ghoſt, my God, my Hope, my Light, my Reſt, my Joy, my Life, and all my good. I give thee thanks, O Lord, who haſt created me to thine own Image, and haſt moſt mercifully born with me, continually ſinning againſt thee, even till this preſent hour; and haſt delivered me from many dangers, and inriched me with innumerable

merable graces & benefits without any desert of mine.

O most merciful Lord and Father, I offer unto thee, in full amendment, expiation, and satisfaction for all my sins & negligences, and for the sins of all men; I offer thee (I say) the most Holy Incarnation, Nativity, Passion, Death, Resurrection. and Ascension of thy dearly beloved Son, my sweet Saviour Jesus Christ; I offer thee his labors, his sorrows, his scorns, his buffets, his stripes, his griefs, & anguishes, wherewith he was tormented for my sake; I offer thee the most precious bloud which he shed: his Humility, his Patience, his Charity, and his Innocency.

O Father, O Son, O Holy Ghost, my God, who art in me, grant that I may think nothing, speak or do nothing, but what shall be most grateful to thee: Grant that my

self

ſelf, and all other perſons, may always fulfil thy holy will and Commandments: Make us even one with thee, that thou maiſt, as it were, take pleaſure and delight in us all.

I ought, O Lord, and do moſt heartily deſire to praiſe and magnifie thee; but becauſe I am not able to do the ſame worthily, I humbly intreat thou wouldſt be pleaſed to praiſe and magnify thy ſelf perfectly in me. I deſire alſo, thou wouldſt vouchſafe to ſanctify even all my very breathings, whether I ſleep or wake, or whatſoever elſe I do, & receive them in part of the moſt grateful praiſe due unto thee. Glory be to the Father and to the Son, and to the Holy Ghoſt: As it was in the beginning, both now, & ever, world without end. *Amen.*

RECeive O Lord, all and every jot of my liberty: Receive my memory, my underſtanding, and my

my Will. Whatſoever I have, or do poſſeſſe, internal, or external, thou O Lord, haſt given it me, and even the ſame I reſtore again, and reſign wholly to thee, to be governed and directed according to thy holy will. Give me only thy *love*, together with thy grace, & I ſhall be rich enough; nor ſhall I ever deſire any thing elſe. Poſſeſs me, my Lord God, poſſeſs me for ever. *Amen.*

Another Oblation

To Chriſt our Saviour, to be daily made.

O Moſt merciful Lord and Saviour Jeſus Chriſt! who haſt created me of nothing, and redeemed me with thy moſt precious blood from the bondage of ſin and damnation: my God, and only Author of my *good*, who for my ſake didſt humble thy ſelf from heaven to earth, & becameſt man.

I love thee intirely above
things, and with all my heart,
thy own bleſſed ſake, and for
moſt excellent dignity of thy bo
ty and charity: and becauſe th
haſt without any deſert of mi
prevented me with infinite and
eſtimable bleſſings & gifts, all
love and duty poſſible is but due
to thee.

I am aſhamed of my former
gratitude, and I am ſorry from
bottom of my heart, for the fault
and negligences of my former life
I will therefore cleanſe my ſoul
them without delay, by the Sacra-
ment of Penance, which thou haſt
left to thy friends for remiſſion
their ſins: I will make ſatisfaction (as
much as in me lies) for my miſ-
deeds: and I will diligently beware
of falling into any occaſion of of-
fending thee again hereafter.

I pardon from my heart, for love
of thee, my adverſaries and ene-
mies,

nies, all and every injury they have done me: and moſt earneſtly beeech thee to pardon them alſo. And I humbly offer up to thee, my abours, incommodities, afflictions, ogitations, deſires, and all other works, both of this preſent day, nd of my whole life, in thankſgiving for thy benefits, and in ſatisfaction (how little ſoever it be) for my offences.

And laſtly, I truſt and confidently reſt in the multitude of thy mercies; beſeeching thee, by the merits of thy moſt bitter death and Paſſion, to pardon me, and all ſinners, our faults and tranſgreſſions done againſt thee: forgive their debts to the faithful departed, give to thoſe, who hope in thy mercies, abundant grace & perſeverance to ſerve thee: And finally, to increaſe daily in us to our lives end, and inflame our hearts with thy divine love and obedience to fulfill thy moſt holy will. *Amen.*

ME-

MEDITATION

Of Gods benefits to man.

1. CONsider the benefits of thy Creation, that when thou waſt nothing, God Almighty created thee, not a ſtock or a brute beaſt, but a reaſonable creature, endued with underſtanding, will, memory, and capable of all vertue.

2. Conſider the end for which thou waſt created, namely for the ſervice of God, and that after a ſhort time ſpent therein, thou mighteſt be partaker of thoſe celeſtial Joyes, which he has prepared for thee, in the Kingdom of his Father.

3. Conſider, that all other creatures and whatſoever thy God has beſtowed upon thee, is for the attain-

tainment of that end, and so accordingly to be employed by thee.

4. Consider the benefit of thy redemption, of thy vocation to the Catholique Faith; for which and all other mercies and benefits, relating to thy self in particular, and to others in general, endeavour to be truly thankful.

CONSIDERATION

Of Eternity.

O! O! O! Eternity! how seldom art thou in the thoughts of men. Again I say, how seldom art thou in the thoughts of men?

2. O Eternity! alas Eternity! what shall I say? or how shall I say? who shall express, or who shall conceive what Eternity is?

3. I imagin a thousand years: I think a thousand times a thousand: I consider as many years, as there

are

are moments in all the time fro
the beginning to the end of t
world, and yet all is nothing to E
ternity.

4. O Eternity! alas Eternity
who ſhall be able to abide in tor
ments for Eternity? And who wi
not deſire to be in joy for eternity

5. I would fain ſpeak, but know
not how; As long as God ſhall b
God, ſo long ſhall the torments o
Hell endure. As long as God ſhal
be God, ſo long alſo ſhall the joye
of heaven continue.

6. How long ſhall this be? O E-
ternity, Eternity! It cannot be ſpo-
ken, it cannot be conceived, it can-
not be once imagined or thought;
O Eternity, Eternity!

An Act of Faith.

I Do expreſly and diſtinctly be-
lieve every Arcicle of the Apo-
ſtles

ſtles Creed, in ſuch ſence as holy Church underſtands the ſame. I believe there are ſeven Sacraments, and that they were inſtituted by Chriſt, for the comfort of his Church to the end of the world: And by their vertue derived from him; they ſerve as Conduits to guide, and as inſtruments to confer Grace to the worthy Receivers. More particularly I believe, that in Baptiſm, there is remiſſion both of original and all other ſin preceding the ſame. That in Penance is forgiveneſs of all actual tranſgreſſions, by means of the Prieſts abſolution. That in the venerable Sacrament of the Euchariſt, there is the real preſence of the bleſſed body & blood of Jeſus, my Saviour, under the formes of bread and wine; life to the worthy Communicants, and death to thoſe who unworthily preſume to eat thereof.

I believe alſo, that I am bound t keep Gods Commandements & t Law of Nature, as alſo the Eccl ſiaſtical Laws of the Church; An that every one ſhall receive Chriſt (the juſt Judge) at the la day, according to his works, good evil. Laſtly, I believe in gener whatſoever the Catholique Churc (*the Pillar and ground of truth* 2 Tim. 3.) teacheth and comman me to believe; And I utterly di allow and diſclaim what ſhe con demns.

This is the Faith which I pro- feſs, and wherein I deſire to be found at the hour of my death, and in the day of Judgment.

MON-

MONDAY.

THE OFFICE OF THE HOLY GHOST.

At Matins.

Vers. THe grace of the holy Ghoſt illuminate our ſenſes and hearts. *Reſp.* Amen.

The Verſe.

O Lord, open thou my lips.
Reſp. And my mouth ſhall declare thy praiſe.
V. Incline unto my aid, O God.
R. O Lord make haſt to help me.

Glory be to the Father, &c. A
men. *Alleluja.*

The Hymne.

THe holy Ghoſt our ſouls i
veſt
With grace, which did o'reſha
the beſt
Of Virgin-Dames, when from th
ſpheares
An Angel came to greet her eares.
The Word divine did fleſh becom
And fruitful made a Virgin-Wom

The Ant. Come, O holy Ghoſt, re
pleniſh the hearts of thy faithfu
and kindle in them the fire of th
love.

℣. *Verſ.* Send forth thy ſpirit, an
they ſhall be created.

℟. *Reſp.* And thou ſhalt renew th
face of the earth.

The Prayer.

WE beſeech thee, O Lord
that the vertue of thy holy
Spirit

Spirit may be preſent with us; which may both mildly purge our hearts and defend us from all adverſities, through our Lord Jeſus Chriſt, &c.

At Prime.

Verſ. The grace of, &c. *as before.*

The Verſe.

Incline unto my aid, O God.
R. O Lord make haſt to help me.
Glory be to the Father, &c.

The Hymne.

CHriſt, born of Mary that bleſt Maid,
Was crucifi'd, was dead, was lay'd
Into a Tomb, from whence he roſe,
And did his perſon ſoon diſcloſe
To his diſciples, in whoſe ſight
He ſoar'd above the ſtarry height.
The Ant. Come, O holy Ghoſt, &c.
Verſ. Send forth thy Spirit, &c.

The Prayer. We beſeech thee, O Lord, &c, *as before.*

At Third.

Verſ. The grace of, &c. *as before.*

The Verſe.

Incline unto my aid, O God.

Reſp. O Lord make haſt to help me.

Glory be to the Father, &c.

The Hymne.

GOd ſent from heaven the Holy Ghoſt,
Upon the day of Pentecoſt:
He did th' Apoſtles minds inſpire,
Inflaming them with *tongues* of fire;
He would not have them Orphans left,
When of the ſight of Chriſt bereft.

The Ant. Come O holy Ghoſt, &c.

Verſ. Send forth thy Spirit, &c.

The Prayer. We beſeech thee, O Lord, &c. *as before.*

At Sixth.

Verſ. The grace of the holy Ghoſt illuminate our ſenſes and hearts.
Reſp. Amen.

The Verſe.

Incline unto my aid, O God.
R. O Lord make haſt to help me.
Glory be to the Father, &c.

The Hymne.

WIth ſeven-fold grace God did inrich
Th' Apoſtles then, by means of which
They did both ſpeak, & underſtand
The language of each ſundry Land.
To preach Chriſts Faith, they then diſpearſe
Themſelves throughout the Univerſe.

The Ant. Come O holy Ghoſt, &c.
Verſ. Send forth thy Spirit, &c.
The Prayer. We beſeech thee, O Lord, *as before.*

At Ninth.

℣. The grace of the holy Ghoſt, &c.

The Verſe.

INcline unto mine aid, O God,
℟. O Lord make haſt to help me.
Glory be to the Father, &c.

The Hymne.

THe conſolating Spirit, he
Intitled was, true Charity,
The gift of God, a fire inflam'd,
The viviſying Fountain nam'd;
A ſpiritual Unction, ſeven-fold grace,
A free gift of celeſtial Race.

The Ant. Come O holy Ghoſt, &c.
Verſ. Send forth thy ſpirit, &c.
The Prayer. We beſeech thee, O Lord, *as before.*

At Evenſong.

℣. The grace of the Holy Ghoſt illuminate our ſenſes and hearts.
Reſp. Amen.

The

The Verſe.

Incline unto my aid, O God.
℟ O Lord make haſt to help me.
Glory be to the Father, &c.

The Hymne.

THe right hand Finger of our Lord,
His ſpiritual pow'r to us afford
A ſafe defence againſt all evil,
That harm'd we be not by the Devil;
Protect us, nouriſh us, and bring
Us under ſhelter of thy wing.
The Ant. Come O holy Ghoſt, &c.
Verſ. Send forth thy ſpirit, &c.

The Prayer.

WE beſeech thee, O Lord, that the vertue of thy holy Spirit may be preſent with us, which may both mildly purge our hearts, and defend us from all adverſities, through our Lord Jeſus Chriſt, &c.

At

At Compline.

℣. The grace of the holy Ghoſt, &c.

The Verſe.

Convert us, O God our Saviour.
℟. And avert thy anger from us.
℣. Incline unto my aid, O God.
℟. O Lord make haſt to help me.
Glory be to the Father, &c.

The Hymne.

VOuchſafe, O holy Paraclite!
To pour into our ſouls thy light
And to direct us in our wayes;
That when to judgement God ſhall raiſe
The ſleeping world, he bid us ſtand
Upon his right, or ſaving hand.

The Ant. Come O holy Ghoſt, &c.
Verſ. Send forth thy ſpirit, &c.
The Prayer. We beſeech thee, O Lord, *as before.* *The*

The Recommendation.

THeſe hours canonical to thee,
O Holy Ghoſt, addreſſed be
With piouſly devoted heart;
That to our ſouls thou may'ſt impart
Thy inſpirations; and that we
May live in heav'n eternally. *Amen.*

Prayers to invocate the grace of the Holy Ghoſt.

THE HYMNE.

Veni Sancte Spiritus.

COme into us Holy Ghoſt,
From thy bright cœleſtial coaſt
Send us a reſplendent beam.
Come thou Father of the poor,
Come *thou* bounteous gift-beſtower
Come thou heart-reviving gleam.

Thou

Thou, of comforters the beſt,
Thou the ſouls delightful gueſt,
A refreſhing ſweet relief,
Thou, in toil a reſting ſeat,
Temper in exceſſive heat,
Solace to a Soul in grief,
O thou bleſſedeſt of lights!
Thoſe that love t'obſerve thy Rites,
With thy ſelf their boſomes fill.
While th'art abſent, nothing can
Be regardable in Man,
Nothing can he act but ill.
What is forbid, mundifie,
Water what is over-dry,
What is wounded, render ſound.
Plyant make what's hard to yield,
Cheriſh what with cold is chill'd,
Govern what is vagabond.
In the faithful, that confide
In thy mercies, cauſe reſide
All the train of ſeven-fold grace,
Give what Vertue's merit is,
Give the accompliſhment of bliſſe,
Joy's of an eternal Race. *Amen.*

Verſe.

Verſ. Send forth thy Spirit, and they ſhall be created.

Reſp. And thou ſhalt renew the face of the earth.

Verſ. O Lord hear my prayer.

Reſp. And let my ſupplication come to thee.

O God, who by the illumination of the holy Ghoſt, haſt inſtructed the hearts of the faithful: Grant us to be truly *wiſe* in the ſame Spirit, and ever to joy in his conſolation; Through our Lord, &c.

O God; to whom each heart is open, and each will doth ſpeak, and from whom no ſecret lies hid; purifie by the inſpiration of the holy Ghoſt, the cogitations of our hearts; That we may deſerve perfectly to love thee, and worthily to praiſe thee; Through our Lord Jeſus Chriſt, &c.

A Prayer for our friends.

O God, who haſt powred the gifts of charity, by the grace of the holy Ghoſt, into the hearts of the faithful; grant to thy ſervants, Men and Women, for whom we crave thy clemency, health of mind and body, that they may love thee with all their ſtrength, and accompliſh with all love what things are pleaſing to thee. Through our Lord Jeſus, &c.

A Prayer for our enemies.

O God, the lover and keeper of peace and charity, give unto all our enemies, peace and true charity; Grant them remiſſion of all their ſins; and by thy power deliver us from their deceits; Through our Lord Jeſus Chriſt, &c.

A

A Prayer to repel wicked thoughts.

O Almighty and eternal God, mercifully regard our prayers, and deliver our hearts from the temptations of evil thoughts; that we may deserve to be made a *worthy* habitation for the holy Ghost: Through our Lord Jesus Christ, thy Son, who, with thee and the same Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

A Prayer for the dead.

O God, the Giver of pardon, and the Lover of humane salvation, we beseech thy clemency, that, for the intercession of the blessed Virgin *Mary*, and all thy Saints, thou wouldst be pleased to grant the

brethren of our Congregation, Kinsfolks and Benefactors, who are departed out of this world, a joyful fruition of thy eternal happineſs, through Jeſus Chriſt our Lord and onely Saviour. *Amen.*

May the Souls of the faithful, through the mercy of God, reſt in Peace. *Amen.*

MEDITATION.

Of ſin, and the ſad effects of it.

1. CONſider how odious ſin is to Almighty God, which may eaſily appear by the greatneſs of its puniſhment, firſt in the Angels, ſecondly in our firſt Parents, who, for eating one forbid-

den

den Appie, were deprived of that happy ſtate, wherein they were created in Paradiſe; nay not onely they, but we, and all their poſterity bear the burthen of it; ſince all the miſeries of this life and the next, ſpring from that bitter root.

2. Conſider the malice of ſin, which in a ſort is infinite, being againſt the infinite goodneſs of God; And therefore *Chriſt Jeſus*, God and Man, was onely found worthy and able to accompliſh the work of our Redemption; whoſe actions being of infinite merit, were anſwerable to infinite Juſtice.

3. Conſider the ſad effects of it: 1. In our being deprived of Gods grace. 2. In the evils which we incur; as the wrath of God, torment of Conſcience, ſervitude of Sathan, and guilt of eternal damnation. Why then ſhould not the very name of ſin be as horrible to us, as if Hell it ſelf ſhould open to ſwallow us upalive.

CONSIDERATION

Upon the ſad effects of Mortal ſin.

IF by divine permiſſion, after the day of Judgement, the tears of a damned ſoul for one mortal ſin onely, ſhould be gathered and kept: and that unhappy ſoul ſhould for every hour night and day, let fall but one tear onely, at length thoſe tears would be equal to the Ocean.

Conſider then theſe circumſtances following.

1. Good God! what a horrible thing is mortal ſin.

2. That a damned ſoul in hell, night and day, for ſo many worlds ſhould continually weep, and la-

ment

ment; that at laſt he ſhould fill the whole Ocean with his tears.

3. That after he had filled it once, he then is to begin to fill it again, and again.

4. And all this time to abide in the moſt cruel pains of Hell, wherewith no torments, or death in this world, can once be compared.

5. Where not one in Heaven or Earth will be found, once to bewail, or comfort him

6. Where likewiſe there is not one damned ſoul in hell, but does continually inſult over him.

7. Where not any one of the Divells will remit the leaſt jot of his rigour and crueltie towards him!

8. Where continually he ſhall ſee nothing but Devils, damned ſouls, and torments.

9. Where for loſing the opportunity of his ſalvation, his conſci-

ence ſhall be perpetually vexed and tormented?

10. From whence there is no hope of ever eſcaping, or end of pain.

11. And all this for one onely Mortal ſin, &c.

The Application.

What then ſhould we not do, to avoid this Mortall ſin? And if at any time we ſhould through frailty fall into it, preſently to expiate the ſame by true Contrition and humble Confeſſion of it, with a ſtedfaſt purpoſe never by the grace of God to fall any more.

An Act of Hope.

I Repoſe all my truſt, hope, and affiance in the mercies of God, and the merits of Jeſus Chriſt my Saviour, in and by whom, I hope for

for remiſſion of my ſinnes paſt, through whoſe goodneſs I truſt to avoid hereafter all occaſions of mortal ſin, and to continue his ſervant to my lives end; And at whoſe merciful hands, after the diſſolution of this my body, I hope for the Salvation of my ſoul.

Lord, Ihave fix'd my hopes on thee;
Then let me ne'r confounded be.

If your time and devotion ſerve you, ſay the Litany of honor of the B. Trinity before in the Office for Sunday.

TUESDAY.

THE LITTLE OFFICE OF THE Name of JESUS

At Matins.

V. MAy the Name of our Lord be bleſſed for ever. R. *Amen.*

V. O Lord open thou my lips.

R. And my mouth ſhall declare thy praiſe.

V. O God incline unto mine aid.

R. O Lord make haſt to help me.

V. Glory be to the Father, &c.

R. As it was, &c. Amen. *Alleluia.*

The

The Hymne.

Jeſu dulcis memoria.

JEſu, the only thought of thee
Fills with delight my memory:
But, when thou doeſt thy preſence ſhew,
Heav'n ſeems into my breaſt to flow.

Ant. Our Lord Jeſus hath humbled himſelf, being made obedient to death, even the death of the Croſs: for which God alſo hath exalted him, and given him a Name, above every Name, that in the Name of JESUS every knee may bow, of thoſe that are in Heaven, upon earth, and under the earth.

V. Let all the earth adore thee, O God, and let it ſing unto thee.

R. Let it ſay a Pſalm to thy Name, O Lord Jeſus.

The Prayer.

O God who haſt rendered the moſt glorious name of thy only begotten Son our Lord Jeſus Chriſt, amiable to thy faithful with a great affection of ſweetneſs; and dreadful and terrible to malignant ſpirits: grant favourably, that all, who devoutly reverence this Name JESUS upon the earth, may for the preſent receive the ſweetneſs of holy conſolation, and in the world to come may obtain to the joy of exaltation, and never ending Jubilation. Through the ſame Lord, &c.

At Prime.

V. MAy the Name of our Lord be bleſſed for ever. R. *Amen.*

V. O God incline unto mine aid. R. O Lord make haſt to help me.

V. Glory be to the Father, &c.

THE

The Hymne.

NO Theam ſo ſweet for voice can be,
Nor to the eare ſuch harmony:
No heart can thoughts ſo charming frame,
As JESUS his moſt pretious name.

Ant. Our Lord Jeſus hath humbled himſelf, &c. *as before.*

V. Let all the earth adore thee, O God, and let it ſing unto thee.

R. Let it ſay a Pſalme to thy Name, O Lord Jeſus.

The Prayer.

OGod, who haſt rendr'd the moſt glorious name, &c.

At Third.

MAy the name of our Lord be bleſſed for ever. R. *Amen.*

V. O God incline unto mine aid.
R. O Lord make haſt to help me.

V. Glory be to the Father, &c.
R. As it was, &c. *Alleluia.*

The Hymne.

JEſu, our hope, when ſins we grieve,
Thy mercies all our wants relieve:
If, good to thoſe that ſeek thy grace
What art thou, when they ſee thy face?

Ant. Our Lord Jeſus hath humbled himſelf, &c.

V. Let all the earth adore thee, O God, and let it ſing unto thee.
R. Let it ſay a Pſalme to thy Name, O Lord Jeſus.

The Prayer.

O God, who haſt rendr'd the moſt glorious name, &c.

AT

At Sixth.

V. MAy the name of our *Lord* be bleſſed for ever. *R. Amen.*

V. O God incline unto mine aid.
R. O Lord make haſt to help me.
V. Glory be to the Father, &c.

The Hymne.

IEſu, in whom we comfort find;
Fountain of life, light of our mind.
Thou doeſt our hearts with true joyes feed;
Our utmoſt wiſh thy gifts exceed.

Ant. Our Lord Jeſus hath humbled himſelf, &c.

V. Let all the earth adore thee, O God, and let it ſing unto thee.
R. Let it ſay a Pſalme to thy Name, O Lord Jeſus.

The

The Prayer.

O God, who haſt rendred th
moſt glorious name of thy, &c

At Ninth.

MAy the Name of our Lord
bleſſed for ever. R. *Amen*

V. O God incline unto mine ai
R. O Lord make haſt t
help me.

V. Glory be to the Father, &c

The Hymne.

NO eloquence of tongue ca
teach,
Nor art of pen this ſecret reach;
Onely th' experienced ſoul doe
prove.
What ſweets they taſt, who JESUS
love.

An

Ant. Our Lord Jesus hath humbled himself, &c.

V. Let all the earth adore thee, O God, and let it sing unto thee.

R. Let it say a Psalm to thy Name, O Lord Jesus.

The Prayer.

O *God*, who hast rendred the most glorious, &c.

At Evensong.

V. MAy the name of our *Lord* be blessed for ever. *R. Amen.*

V. O God incline unto mine aid. *R.* O Lord make hast to help me.

V. Glory be to the Father, &c. *Allelu ja.*

The Hymne.

THou, Jesus, art th'admired king. Whose triumphs all the world does sing:

Thou

Thou heav'nly ſweetneſs doeſt inſpire;
Bleſt object of our Soul's deſire.

Ant. Our Lord Jeſus hath humbled himſelf, being made obedient to death, even the death of the Croſſe: for which God alſo hath exalted him, and given him a Name, above every Name, that in the name of JESUS every knee may bow, of thoſe that are in heaven, upon earth, and under the earth.

V. Let all the earth adore thee, O God, and let it ſing unto thee.

R. Let it ſay a Pſalme to thy Name, O Lord Jeſus.

The Prayer.

O God, who haſt rendred the moſt glorious Name of thy onely begotten Son, our Lord Jeſus Chriſt, amiable to thy faithfull, with a great affection of ſweetneſſe; and dreadful and terrible to malignant ſpirits: Grant fa-

favourably, that all, who devoutly reverence this name JESUS upon earth, may for the preſent receive the ſweetneſs of holy conſolation, & in the world to come may obtain the joy of exultation, and never-ending Jubilation. Through the ſame Lord Jeſus, &c.

At Compline.

MAy the name of our Lord be bleſſed for ever. R. *Amen.*

CONvert us, O Lord, our Saviour.

R. And avert thy anger from us.

V. O God incline unto mine aid.

R. OLord make haſt to help me.

V. Glory be to the Father, &c.

Alleluja.

The Hymne.

VOuchſafe to dwell with us this night.

And to direct us with thy light:

That,

That our Soul's myſt being over-
paſt,
The whole world may thy ſweet-
neſs taſt.

Ant. Our Lord Jeſus hath humbled himſelf, &c.

V. Let all the earth adore thee, O God, and be ſinging unto thee.

R. Let it ſay a Pſalm to thy Name O Lord Jeſus.

The Prayer.

O *God* who haſt rendred the moſt glorious name, &c.

The Commendation.

TO thee, dear *Jeſus Chriſt*, I pay
Theſe my Devotions of the day:
Aſſiſt me at my death, that I
May live with thee eternally.
Amen.

THE

The Litany of our B. Saviour JESUS.

LOrd have mercy on us.
Chriſt have mercy on us.
Lord have mercy on us.
Jeſu receive our Prayers.
Lord Jeſu grant our Petitions.

O God

O God the Father, Creator of the world, have mercy on us.

O God the Son, Redeemer of mankinde, have mercy on us.

O God the Holy Ghoſt, Perfecter of the Elect, have mercy on us.

O Sacred Trinity, three Perſons and one God, have mercy on us.

Jeſu, Son of the Living God, have mercy on us.

Jeſu, the expreſs Image of thy Fathers glory, have mercy on us.

Jeſu, the bright Candor of eternal Light, have mercy on us.

Jeſu, the increated wiſdom, by whom all things are governed, have

Jeſu, the Eternal Word, made Man for our Redemption, have

Jeſu, moſt bleſſed Son of the Virgin *Mary*, have mercy on us.

Jeſu, moſt powerful, have mercy on us.

Jeſu, moſt glorious, have mercy on us.

Jeſu, moſt humble and meek, have mercy on us.

Jeſu,

Jeſu, moſt patient and obedient, have mercy on us.

Jeſu, moſt chaſt and holy, have

Jeſu, lover of poverty, have

Jeſu, lover of peace, have

Jeſu, lover of ingrateful us, have

Jeſu, who cam'ſt down from Heaven to teach us, with thine own Sacred Mouth, the truths of Salvation, have

Jeſu, who converſedſt ſo long on Earth, to ſhew us, by thine own holy Example, the way to Heaven, have

Jeſu, who diedſt, even the Death of the Croſs, to take off our averſion from whatever paſſage into life, have

Jeſu, who aſcendeſt into Heaven, to confirm our belief, and raiſe up our affections to the ſure joyes of eternity, have mercy on us.

Jeſu, Author of our Faith, and Finiſher of our hope, have

Jeſu,

Jesu, supreme object of our love, an
overflowing satiety of all our de
sires, have mercy on us.
Jesu, our God blessed for ever, have
Have mercy, O Jesu, and spare us
Have mercy, O Jesu, and hear us.
From all evil, deliver us, O Jesu.
From all sin, deliver us, O Jesu.
From everlasting death, deliver
By the Mystery of thy holy In-
carnation, and humble Nativ-
ty, deliver
By the sanctity of thy Heavenly do-
ctrine & miraculous life, deliver
By the merits of thy bitter Passion
and all-reviving death, deliver
By the joyes of thy victorious Re-
surrection and triumphant Ascen-
sion, deliver
By the glory of thy eternal King-
dom, and incomprehensible Ma-
jesty, deliver
Wee sinners beseech thee hear us.
That it would please thee to protect
& govern thy holy Church, which
thou

thou haſt purchaſed with thy pretious Blood, we beſeech thee hear us.

That looking continually on thy admirable life, we may faithfully endeavor to follow thy ſteps, we beſeech thee hear us.

That, denying all vicious and inordinate inclinations, we may live ſoberly, juſtly, and piouſly, we

That, through thy love, the world may be crucified to us, and we to the world, we beſeech thee hear us

That, whatever we ask in thy holy Name, we may receive through thy infinite merits, we beſeech thee hear us.

Son of God, we beſeech thee hear us.

Lamb of God, that takeſt away the ſins of the world, ſpare us, O Jeſu.

Lamb of God, that takeſt away the ſins of the world, hear us O Jeſu.

Lamb of God that takeſt away the ſins of the world, have mercy on us.

Lord

Lord, have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Our Father, *&c.*

The Antiphon.

EVery day will we repeat thy Pe
fections, O glorious Jesu! th
every day we may grow in esteem
thee. Every day will we attentive
reckon over thy mercies, that ever
day we may still increase in thy lov
℣. All that we have, and are, were
ceived from thy Grace. *Alleluia.*
℟. All we desire, and hope, we ex
pect in thy Glory. *Alleluia.*
℣. O Lord, hear our Prayers.
℟. And let our supplications com
to thee.

The Prayer.

ALmighty God, and most mer
ciful Saviour, the Light o
this world, and Glory of the next
vouchsafe,

vouchsafe, we beseech thee to illuminate our understandings, and enflame our wills, and sactifie all the faculties of our souls? that, whilst with our lips, we recite these Prayers, we may inwardly with our hearts, adore thy Person, & admire thy Goodness, and conform our lives to thy holy Example; till at length, by frequent meditation of the Bliss thou hast prepared for us hereafter, we break off our affections from all irregular adherence to this world, and place them entirely on the enjoyment of thee, who, with the Father, and the Holy Ghost, livest and raignest, one God, world without end. *Amen.*

A Prayer of St. Gregory. *Pope, &c.*

O Good Jesu, Word of the Father, splendor of the paternal glory, whom the Angels

desire to behold, teach me to d
thy will; that, being led by th
good Spirit, I may arrive to tha
bleſſed City, where is eternal da
and unity of Spirit, where is ce
tain ſecurity, and ſecure eternity
eternal tranquility, and quiet hap
pineſs; happy ſweetneſs, and ſwee
jucundity; where thou God, wit
the Father and the holy Ghoſt
liveſt and reigneſt world witho
end. *Amen.*

MEDITATION

Of the miſeries of this Life.

1. COnſider the frailty of man
nature, ſubject to ſo ma
ny dangers, that in holy Scrip
ture 'tis compared to bubbles i
the water, to flowers and graſs. A
for the ſoul, ſo many ſnares are lai
b

by the World, Fleſh, and Devil, to ruine it, as St. *Anthony* ſeeing them in a viſion, cried out, *O Lord, who ſhall be able to avoid all theſe Nets?*

2 Conſider, in reſpect of temporal things, what a miſery it is, that ſince any one is contented with his own eſtate, ſeem he to others never ſo proſperous; we being in this life like ſick men, who tumble and toſs in their beds, not conſidering the cauſe of their inward infirmity.

3. Conſider, that ſince this life is ſo incertain, and ſo fraught with miſeries, there's no greater madneſs in the world, than to ſet our hearts and affections on it, with ſuch diligence to ſeek the things thereof, and ſo little or not at all to labour for thoſe that concern our Salvation: And remember what the holy Scripture ſaith; *What doth it profit a man if he ſhall gain the whole world, and loſe his own ſoul?* Mat. 16.26.

CONSIDERATION.

Upon the fear of Mortal Sin.

Blanch, Queen of *France*, a mother to St. *Lewis* the Kin did continually admonish & char him, being yet but a child, m diligently to avoid all mortal *If I knew* (said she) *that th wouldst ever in all thy life commit o one mortal sin, I had rather e now see thee lie dead here at my fe then live*, which Godly precept his holy mother took so deep ro in this young King, and Sain heart, as it is thought he nev transgressed the same.

The Circumstances and Applicatio as before.

An Act of Charity.

MY Lord, God! the chiefeſt good of all thy Creatures, and in whom alone is all excellency and abſolute perfection: I love thee with all my heart, with all my ſoul, and with all my ſtrength, eſteeming and prizing thee and thy love, above whatever is not thy ſelf, loving what elſe is to be loved in and for the I bear thee.

O moſt vigilant Lord and keeper of my ſoul! take now poſſeſſion of this my heart which was created for thee, and pierce it with a thouſand wounds of pure love, that I may for ever languiſh in moſt ſweet ſorrow for thee, on whom depends my everlaſting joy and felicity.

WEDNESDAY.

THE LITTLE OFFICE OF THE Angel-Guardian.

At Matins.

V. GOd hath given his Angels charge of thee, that they keep thee in all thy wayes.

R. Amen.

O Lord, open thou my lips.

Resp. And my mouth ſhall declare thy praiſe.

V. O God incline unto my aid.

R. O Lord make haſt to help me.

V. Glory

V. Glory be to the Father, &c.
R. As it was, &c. Amen. *Alleluia.*

The Hymne.

WE ſing of Angels, Guardians of mankind,
Whom God our Heavenly Father has aſſign'd
For our aſſiſtance, leſt the mortal Foe
Our ſouls by craſty malice overthrow.

Ant. O holy Angels, our Guardians, defend us in the combat, that we periſh not in the dreadful judgement.

V. In the ſight of the Angels I will ſing unto thee, O my God.

R. I will adore at thy holy Temple, and confeſs to thy name.

The Prayer.

O God, who, by thy unſpeakable providence, vouchſafeſt to ſend thy holy Angels for our cuſtody, grant

grant to thy humble ſuitors hereby to be always defended by their protection, and to enjoy their everlasting ſociety: Through our Lord Jeſus Chriſt thy Son, &c.

At Prime.

℣. GOd hath given his Angels charge of thee, that they keep thee in all thy wayes.

℟. *Amen.*

℣. O God incline unto mine aid.

℟. O Lord make haſt to help me.

℣. Glory be to the Father, &c. *Alleluja.*

The Hymne.

THe trait'rous Angel ſeeing himſelf deſtroy'd.
Pain from th' honour which he once enjoy'd.

Inflam'd with envy, ſtrives to diſ-poſſeſſe
Of heav'nly joyes whom God did chooſe to bleſſe.

Ant. O holy Angels our Guardians, &c.

V. In the ſight of the Angels I will ſing unto thee, O my God.

R. I will adore at thy holy Temple, and confeſs to thy Name.

The Prayer.

O God, who by thy unſpeakable providence, &c.

A Third.

V. GOd hath given his Angels charge of thee, that they keep thee in all thy ways. R. Amen.

V. O God incline unto my aid.

R. O Lord make haſt to help me.

V. Glory be to the Father, &c.

Alleluja.

The

The Hymne.

O Yo[illegible] our watchful Guardia[illegible]
[illegible] l[illegible]ttend,
An[illegible] from all harm yo[illegible] cha[illegible]
d[illegible]
Ke[illegible] our souls a[illegible] bod[illegible]
from a[illegible]y,
That [illegible]ur firm protectio[illegible]
enjoy.

An[illegible] holy Angels our G[illegible]
dia[illegible], [illegible]

V. In th[illegible]ght of the holy An[illegible]
I wi[illegible] [illegible]o thee, O my Go[illegible]

R. I [illegible] a[illegible]re at thy holy Te[illegible]
ple, a[illegible] [illegible]fess to thy Name.

T[illegible] [illegible]yer.

O G[illegible] [illegible]y thy unspeak[illegible]
pre[illegible] [illegible]ouchsafest to se[illegible]
thy holy [illegible]s &c.

At Sixth.

V. GOd hath given his Angels charge of thee, that they keep thee in all thy ways. *R. Amen.*

V. O God incline unto mine aid,
R. O Lord make haste to help me.
V. Glory be to the Father, &c.
Alleluja.

The Hymne.

O Christ, the glory of the Angelick Quire,
Who hast redeem'd us from eternall fire,
Forgive our debt of sin, and grant that we
Partakers of the joyes of Heav'n may be,
Ant. O holy Angels, our Guardians, &c.

V. In

[illegible] Hymne.

O Y[illegible] our watchful Guar[illegible]
[illegible] l[illegible]ttend,
An[illegible] all harm ye[illegible] cha[illegible]
[illegible]
Ke[illegible] our souls a[illegible] bed
[illegible] y,
That [illegible] ur firm protectio[illegible]
[illegible]
A[illegible] oly Angels our G[illegible]
dia[illegible],
V. In t[illegible] ght of the holy An[illegible]
I w[illegible] o thee, O my G[illegible]
R. [illegible] at thy holy Te[illegible]
ple, a[illegible] fess to thy Name.

T[illegible] yer.

O C[illegible] y thy unspeak[illegible]
pre[illegible] vouchsafest to s[illegible]
thy holy [illegible] &c.

At S[illegible]

V. GOd [illegible] his Angels charge of thee, that they keep thee in all th[illegible] waves. R. *Amen.*

V. O God incline unto mine aid,
R. O Lord make haſt to help me.
V. Glory be to the Father, &c. *Alleluja.*

The Hymne.

O Chriſt, the glory of the Angelick Quire,
Who haſt redeem'd us from eternall fire,
Forgive our debt of ſin, and grant that we
Partakers of the joyes of Heav'n may be,
Ant. O holy Angels, our Guardians, &c.

V. In

℣. In the ſight of the Angels will ſing unto thee, O my God.

℟. I will adore at thy holy Temple, and confeſs thy Name.

The Prayer.

O God, who, by thy unſpeakable providence vouchſafeſt, &c.

At Ninth.

℣. GOd hath given his Angels charge of thee, that they keep thee in all thy wayes. R. *Amen.*

℣. O God incline unto mine aid. ℟. O Lord make haſte to help me.

℣. Glory be to the Father, &c. *Alleluja.*

The Hymne.

LEt *Michael* (Gods Meſſenger of peace,)
From Heav'n deſcend, and here on earth increaſe.
Our ſweet tranquility, and hence expell

All ſad Contention to the loweſt Hell.

Ant. O holy Angels our Guardians, &c.

V. In the ſight of the Angels I will ſing unto thee, O my God.

R. I will adore at thy holy Temple, and confeſs to thy Name.

The Prayer.

O God, who, by thy unſpeakable providence vouchſafeſt, &c.

At Evenſong.

V. GOd hath given his Angels charge of thee, that they keep thee in all thy wayes. R. *Amen.*

V. O God incline unto mine aid.

R. O Lord make haſt to help me.

V. Glory be to the Father, &c.

The Hymne.

LEt the Angel *Gabriel* (of ſtrength) deſcend,
And us from all invet'rate foes defend;
Viſit thoſe holy Temples, where wee ſing
The heavenly praiſe of our triumphant King.

Ant. O holy Angels our Guardians, defend us in the combat that we periſh not in the dreadful Judgment.

V. In the ſight of the Angels I will ſing unto thee, O my God.

R. I will adore at thy holy Temple, and confeſs to thy Name.

The Prayer.

O God, who by thy unſpeakable providence, vouchſafe to ſend thy holy Angels for our cuſtody; grant to thy humble ſuitors be

to be always defended by their protection, and to enjoy their everlasting society: Through our Lord Jesus Christ thy Son, &c.

At Compline.

V. GOd hath given his Angels charge of thee, that they keep thee in all thy wayes.

R. *Amen.*

COnvert us, O Lord, our Saviour.

R. And avert thy anger from us.

V. O God incline unto mine aid.

R. OLord make haſt to help me.

V. Glory be to the Father, &c.

Alleluja.

The Hymne.

LEt *Raphael*, deſcending from above,
That great Phyſitian of our ſouls, remove.

Our hearts diſeaſe, that him wee all
may know
The guider of our Actions here be-
low.

Ant. O holy Angels our Guar-
dians, &c.

V. In the ſight of the Angels
I will ſing unto thee, O my God.

R. I will adore at thy holy Tem-
ple, and confeſs to thy Name.

The Prayer.

O God, who by thy unſpeakable
providence, &c.

The Commendation.

THeſe hours and that which ho-
vers o're my end
Into thy hands and heart, Lord, I
commend:
Take both to thy account, that I
and mine
In that hour and in theſe may be all
thine. *Amen.*

The

THE LITANY OF THE Saints and Angels.

LOrd have mercy on us.
Chriſt have mercy on us.
Lord have mercy on us.
O God the Father, Creator of the World, have mercy on us.
O God the Son, Redeemer of mankind, have mercy on us.
O God the Holy Ghoſt, Perfecter of the Elect, have mercy on us.
O Sacred Trinity, three Perſons and one God, have mercy on us.
O bleſſed Virgin, Mother of our Lord Jeſus Chriſt, pray for us.
That we may religiouſly adore the myſtery of our Saviours In-

carnation, and freely offer our selves to him, who freely gave himself for us.

O blessed Virgin, most glorious Queen of Saints and Angels, pray.

That we may praise the Bounty of our Lord, who has so highly exalted the humility of his handmaid, raising thy immaculate body from the grave, to Crown thee in heaven with glory and honor.

O blessed Virgin, most gracious Protectresse of the servants of thy Son. pray.

That for the merits of his Passion, we may be pardoned our sins, and by his acceptance of thy intercession be deliver'd from all dangers.

Blessed Angels, who in those Heavenly Quires above, perpetually sing praises to God. pray for us.

That the great and holy Name of our Creator be sanctified by us on earth, as it is by you in heaven.

Blessed

Bleſſed Angels, whoſe charity ſolicites the proficiency of the juſt, and rejoyces at the Converſion of a ſinner. pray for us.

That we may diligently improve the little good you ſee in us, and ſincerely repent thoſe great evils which we know in our ſelves.

Bleſſed Angels, who continually behold the face of God, and readily diſpence his benefits to us. pray.

That living in the fear of God, we may enjoy your patronage, and dying in his favor, be conducted by you into Paradiſe.

Bleſſed Patriarks, who in thoſe ſcarcer times of grace, and with leſs light of divine Revelation, ſafely arriv'd to the ſtate of glory. pray

That we may faithfully obſerve the Law of God written in our hearts, and not preſume to abuſe the abundant grace of the Goſpel by neglect of good works.

Bleſſed Prophets, who by divine inſpiration foretold the coming of the Meſſias, and after a patient expectance of delivery, were led by him with triumph into Heaven. pray for us.

That we may admire the goodneſs of our Saviour, in his humble coming to redeem us, and exactly prepare the accounts of our life, againſt his glorious appearing to judge us.

Bleſſed Apoſtles, who in this barren earth, firſt planted the Chriſtian Faith, and after watered it with your blood. pray for us.

That we may conſtantly profeſs the ancient Faith of the Catholike Church, and unfainedly practiſe the perfect charity of the Primitive Chriſtians.

Bleſſed Diſciples of our Lord, who had the priviledge to converſe familiarly with his ſacred perſon, hearing from himſelf his heavenly doctrine,

ſtrine, and ſeeing before your eyes his glorious miracles. pray for us.

That we may always behave our ſelves as in the preſence of our Redeemer, carefully endeavouring to fulfil his holy Laws, and thankfully acknowledging the wonders of his infinite Power.

Bleſſed Martyrs, who laying down a ſhort frail life, have purchaſed to your ſelves a ſecure eternity, pray for us.

That we may never offend God for fear of man, nor loſe our own ſouls to gain the whole World.

Bleſſed Confeſſors, who by the improvement of the Talents entruſted to you, are entred now into your Maſters joy, pray for us.

That we may profitably employ the gifts of Grace and Nature which God has beſtowed upon us, to the advancement of his glory, and procurement of our own eternal felicity.

Bleſſed Virgins, who imitating here the purity of Angels, are for ever eſpouſed to the heavenly Bridegroom, pray for us.

That mortifying all ſenſual and inordinate deſires, we may raiſe our affections to the glorious life of heaven, and there eternally ſettle our hearts on the chaſt love of our Saviour.

O all ye holy Saints of Paradiſe, who by the bliſsful Viſion of God are ſecure of your own happineſs, and, by your perfect charity, ſolicitours of ours, pray.

That the honor given to your memories, may affect our minds with a devotion to your vertues, and (by imitation of your holy lives) bring us to the fellowſhip of your everlaſting glory, through Jeſus Chriſt our Lord and only Saviour. *Amen.*

And

AND now, O Soveraign Lord & merciful Redeemer, having implored the interceſſion of the bleſſed Virgin-Mother, and of all the holy Angels and glorious Saints, we preſume under the favour of their aſſiſtance, to appear before the throne of thy Majeſty, & relying on thine own infinite goodneſs, humbly addreſs our prayers to thee.

Jeſu, eternal Son of the living God, have mercy on us.
Jeſu, moſt bleſſed Son of the Virgin *Mary*, have.
Jeſu, God and Man, in two Natures, one Divine perſon, have.
Jeſu, the glory of Heaven, and joy of Angels, have.
Jeſu, King of the Patriarcks, and light of the Prophets, have.
Jeſu, Maſter of the Apoſtles, and fortitude of Martyrs, have.
Jeſu, the ſanctity of Confeſſors, and purity of Virgins, have.

Jeſu,

Jeſu, the Crown of all the Saints in Heaven, and onely hope of thy ſervants on earth, have.

O Lamb of God, that takeſt away the ſins of the world, Spare us, O Jeſu.

O Lamb of God, that takeſt away the ſins of the world, hear us O Jeſu.

O Lamb of God, that takeſt away the ſins of the world, have.

Ant. The glorious Virgin Mother, with all the holy Angels and bleſſed Saints fall down on their faces and adore him that liveth for ever, ſinging perpetually, Glory, and Honour, and Wiſdom, and Power, be to him that ſits on the Throne, and to the Lamb for all Eternity. *Alleluia.*

V. O Lord hear our Prayers.

R. And let our ſuplications come to thee.

The Prayer.

ALmighty God, and moſt merciful Father, who gaveſt thy only begotten Son to be born of an humble Virgin, that we might be advanced to the Adoption of thy children, favourably regard the imperfect prayers of thy ſervants, which we here preſent thee, under the efficatious interceſſion of the bleſſed Virgin *Mary*, and grant that, as her purity is exalted by thee to the higheſt degree of glory, her charity may obtain for us the eſpecial aſſiſtance of thy grace, through Jeſus Chriſt our Lord and only Saviour, *Amen.*

O Eternal God, who in the wonderful providence, had made the Angels miniſtring Spirits, and ſendeſt them in Miſſion for the good of thy Elect, behold with pity the temptations and dangers to which the frailty of our nature is per-

perpetually expoſed, and give thy holy Angels charge to bear us in their hands, and cover us under the ſhadow of their wings; that being guided through the Deſart of this life by their ſafe conduct, we may enter at laſt into the Land of Promiſe, and rejoyce for ever in their bleſſed Society, through Jeſus Chriſt our Lord. *Amen.*

MOſt gracious God, the Author of all Sanctity, and lover of Unity, whoſe Wiſdom has eſtabliſht an admirable Communion between thy Church Triumphant in Heaven, and Militant on Earth, as Members of the ſame Myſtical Body, whereof thy Son Chriſt Jeſus is the Head; Mercifully grant, that as thy Bleſſed without ceaſing pray to thee for us, we may continually praiſe thee for them, and in correſpondence to their perfect charity, with pious ob-

obſervance celebrate their memories, till we all meet before thy glorious Throne, and with one heart adore the Saviour of us all, who with thee and the Holy Ghoſt, liveth and reigneth ever one God world without end. *Amen.*

A Prayer to our proper Angel-Guardian.

I Beſeech thee, O my moſt Angelical Spirit, to whom, I, a moſt unworthy ſinner, am committed for ſafety and preſervation, that thou wouldeſt continually protect, and guard me from all incurſions of the Devil, whether I ſleep, or wake, or whatſoever I ſhall be doing. Drive from me, O bleſſed Guardian, by vertue of the holy Croſs, all the power of Satan: and for that my deſerts do not any way merit

merit the ſame, obtain by thy pra
ers of the moſt high Judge, m
Lord and Saviour, that the wicke
Spirit may have no place in m
And when at any time thou ſha
perceive me, through frailty, or o
therwiſe, to decline from the way o
vertue to vice, indeavour to brin
me back by the path of Juſtice to m
Saviour. And in what tribulation ſo
ever thou ſhalt find me, let me pre
ſently feel the help and comfort o
Almighty God, by thy pious inter-
ceſſion.

Moreover I moſt humbly beſeech
thee, moſt vigilant Keeper, if it be
poſſible, that thou wouldſt let me
know the day of my departure, at
leaſt permit me not to be ſurpriſed
by ſudden and unforeſeen death. And
when my ſoul ſhall be ſeparated
from my body, ſuffer it not to be ter-
rified by malignant Spirits, or carri-
ed into the pit of deſperation. For-
ſake it not, O Angelical Guardian,

untill

ntil thou bringſt it to the viſion of
ny bleſſed Maker; where we both,
with the glorious Virgin *Mary*, and
ll the Saints, may rejoyce for ever.
Amen.

℣. *Verſ.* Thou haſt (O Angel) ap-
peared glorious in the ſight of our
Lord.

℟. *Reſp.* Therefore God hath ador-
ned thee with beauty.

MEDITATION.

Of the Hour of Death.

IMagin thy ſelf lying on thy death bed, with a hallowed Candle in thy hand, a Crucifix on thy breaſt, and thy ghoſtly father calling on thee, that if thou canſt not ſpeak, yet at leaſt to hold up thy hand, in token of thy hope & affiance in the mercies of Chriſt. Thus then diſpoſed, proceed to the points of meditation following. 1. Of

1. Of the certainty of death, according to that of the Apoſtle: *It is appointed for men once to die.* But as for the hour *When*, the place *Where*, or the manner *How*, theſe of all other are moſt uncertain, ſince we ſee death commonly come when it is leaſt looked for.

2. Conſider what a trouble it will be at that time, not onely to look back to the things of the World, which in a moment thou muſt forſake, but eſpecially when thou ſhalt look before thee, what is to come, finding thy ſelf very uncertain of thy ſalvation, both by reaſon of the multitude of thy ſins, (many whereof being utterly forgot, ſhall then come freſh into thy mind, and ſuch as before ſeemed ſmall, ſhall then be thought great) as alſo in regard of the ſuddenneſs and ſtrictneſs of thy account, the ſeverity of the Judge, the terror of hell, &c.

3. Beg

3. Beg at God's hands that theſe points may be ſo imprinted in thy mind, as thou mayſt alwayes have a care to live as thou wouldſt be found at the hour of thy death.

CONSIDERATION

Of the horror of mortal ſin.

SAint *Amſelm*, Biſhop of Canterbury, was often wont to ſay; If on the one ſide I ſhould ſee hell and all its torments; and on the other, a mortal ſin, and muſt needs chooſe one of them; I had rather (ſaid he) go into hell a thouſand times; than commit but that one mortal ſin. So great care had the Saints and primitive Chriſtians, not to offend the divine Majeſty of Almighty God, and moſt worthy are their examples of our imitation.

The circumſtances and application as before.

An

An Act of Resignation.

MErciful Jesus! thy Divi
will be now and ever f
filled, because whatsoever p
ceeds from it, cannot but be go
however at any time it may se
otherwise to flesh and blo
Wherefore I, (denying my o
Understanding, Sense, Will, App
tite, and Desires; yea disclaimi
all interest and propriety in
self,) commend into thy gra
ous hands, my soul and bo
with all the gifts of Nature a
Grace, which thou of thy goo
nesse hast bestowed on me, bei
resolved henceforth not to seek
own consolation, nor my own ea
credit or commodity, but in pla
thereof to endeavour, that in
thy will alone may be fulfilled; d
siring, and, as I trust, in all sincer

nd unfained affection, that it may ven go with me in all things, ac- ording as thou, my Lord and Sa- iour, hast appointed. Therefore whether it be thy pleasure to send me sickness or health, poverty or wealth, honor or contempt, pro- perity or adversity, liberty or im- risonment, life or death; welcom be it for thy names sake, and for that thou hast so ordained: onely grant that I may be partaker of thy grace, and continue thy servant for ever.

But since the holy Ghost hath pronounced, that the heart of man is deceitful above all things, and therefore hast reserved the search thereof to thy self; If then, in any private corner of my breast there remain any self will, self- liking, or secret reservation, con- trary to this my absolute and ex- presse Act of Resignation, let it be thy merciful work so to root it

out,

An Act of Reſignation.

MErciful Jeſus! thy Div
will be now and ever f
fulfilled, becauſe whatſoever p
ceeds from it, cannot but be go
however at any time it may ſe
otherwiſe to fleſh and blo
Wherefore I, (denying my o
Underſtanding, Senſe, Will, App
tite, and Deſires; yea diſclaimi
all intereſt and propriety in
ſelf,) commend into thy gra
ous hands, my ſoul and bo
with all the gifts of Nature a
Grace, which thou of thy goo
neſſe haſt beſtowed on me, bei
reſolved henceforth not to ſeek
own conſolation, nor my own ea
credit or commodity, but in pla
thereof to endeavour, that in
thy will alone may be fulfilled; d
ſiring, and, as I truſt, in all ſince

nd unfained affection, that it may ven go with me in all things, ac- ording as thou, my Lord and Sa- iour, haſt appointed. Therefore whether it be thy pleaſure to ſend me ſickneſſe or health, poverty or wealth, honor or contempt, pro- perity or adverſity, liberty or im- riſonment, life or death; welcom be it for thy names ſake, and for that thou haſt ſo ordained: onely grant that I may be partaker of thy grace, and continue thy ſervant for ever.

But ſince the holy Ghoſt hath pronounced, that the heart of man is deceitful above all things, and therefore haſt reſerved the ſearch thereof to thy ſelf; If then, in any private corner of my breaſt there remain any ſelf will, ſelf- liking, or ſecret reſervation, con- trary to this my abſolute and ex- preſſe Act of Reſignation, let it be thy merciful work ſo to root it

out,

out, that I may truly (though in the like degree of perfection ſay as thou my Lord and Savior didſt unto thy Father in the *Garde* the night before thy Paſſion, *N as I will*, but as thou wilt; not m will, but thine be done.

Grant (ſweet Jeſus) even for th Paſſions ſake, and the honor o thy five wounds, that I may per form what, by thy grace, I thus hav reſolved, humbly, faithfully, con ſtantly, and far more perfectly then I have purpoſed the ſame.

Live JESUS *live, and let it be*
My life, to die for love of thee,

THURS.

THURSDAY.

THE LITTLE OFFICE OF THE B. SACRAMENT.

At Matins.

V. MAn hath eaten the bread of Angels; And the Table of our Lord is prepared for him.

R. Amen.

V. O Lord open thou my lips.

R. And my mouth ſhall declare thy praiſe.

V. O God incline unto mine aid.

R. O Lord make haſt to help me.

V. Glory be to the Father, &c.

The

The Hymne.

Pange Lingua.

SIng, O my tongue, devoutly sing
The glorious bodies mystery;
And of that pretious blood the King
Of Nations poured forth, to free
The world from a disastrous doom:
O blessed fruit of noblest womb!

Ant. O how sweet, O Lord, is thy Spirit, who, that thou might shew thy sweetnesse towards thy children by most sweet bread sent from heaven, fill'st the hungry with good things, sending the rich away empty.

V. Thou hast given us, O Lord, bread from heaven, *Alleluja.*

R. Repleniſht with all sweetness and delight, *Alleluja.*

The Prayer.

O God, who in this wonderful Sacrament hast left us a perpetual memorial of thy Passion, grant us

us, we beſeech thee, ſo to reverence the ſacred myſteries of thy Body and Blood, that we may continually feel in our ſouls the fruit of thy Redemption: who with the Father and the holy Ghoſt liveſt and reigneſt ever one God world without end, Amen.

At Prime.

V. MAn hath eaten the bread of Angels: and the Table of our Lord is prepared for him.

R. Amen.

V. O God incline unto mine aid;

R. O Lord make haſt to help me.

V. Glory be to the Father, &c. *Alleluja.*

The Hymne.

ON us beſtow'd for us by birth
He from a Virgin did proceed,

And being converſant on earth,
Till he had ſown the Goſpels ſeed
The time of his prolonged ſtay
He clos'd in an admired way.

Ant. O how ſweet, O Lord, thy Spirit, &c.

℣. Thou haſt given us, O Lord, bread from heaven.

℟. Repleniſht with all ſweetness and delight.

The Prayer.

O God, who in this wonderful Sacrament, &c.

At Third.

℣. MAn hath eaten the bread of Angels, and the table of our Lord is prepared for him. ℟. Amen.

℣. O God incline unto mine aid.

℟. O Lord make haſt to help me.

℣. Glory be to the Father, &c.

The Hymne.

HE on the final Supper night,
Among his brethren taking ſeat
And, well obſerving th' ancient rite,
Touching the laws preſcribed meat
Gave to the Twelve (his choſen Band)
Himſelf for Food with's proper hand.

Ant. O how ſweet, O Lord, &c.

V. Thou haſt given us, O Lord, bread from heaven.

R. Repleniſht with all ſweetneſs and delight.

The Prayer.

O God, who in this wonderful Sacrament, &c.

At Sixth.

V. MAn hath eaten the bread of Angels, & the Table of our Lord is prepared for him. *R.* Amen.

V. O God incline unto my aid
R. O Lord make haſt
help me.

V. Glory be to the Father, and
the Son, &c, *Alleluja.*

The Hymne.

TH'incarnate Word, by words
ſaid,
Turn'd into fleſh, ſubſtantial bread
And wine the blood of Chriſt was
made,
Though Senſe found nothing al-
tered.
This to confirm in hearts ſincere,
There needs no more, if Faith be
there.

Ant. O how ſweet, O Lord is thy
Spirit, &c.

V. Thou haſt given us, O Lord,
bread from heaven.

R. Repleniſht with all ſweetneſs
and delight.

The

The Prayer.

O God, who in this wonderful Sacrament, &c.

At Ninth.

℣. MAn hath eaten the bread of Angels: and the Table of our Lord is prepared for him.
℟. Amen.

℣. O God incline unto mine aid.
℟. O Lord make haſt to help me.
℣. Glory be to the Father, &c.

The Hymne.

TH' Angelick bread may now be ſtil'd
The bread of men; a heavenly bread
Which types and figures hath exil'd
And us with wonder extaſed,
That the poor humble ſervant ſhou'd
Receive his Maſter for his food.

Ant. O how ſweet, O Lord, is thy Spirit, who, that, &c.

V. Thou haſt given us, O Lord, bread from heaven.

R. Repleniſht with all ſweetneſs and delight.

The Prayer.

O God, who in this wonderful Sacrament, &c.

At Evenſong.

V. MAn hath eaten the bread of Angels: and the Table of our Lord is prepared for him.

R. Amen.

V. O God incline unto my aid.

R. O Lord make haſt to help me.

V. Glory be to the Father, and to the Son, &c. *Alleluja.*

The

The Hymne.

TO this great Sacrament therefore,
et's give the proſtrate *worſhip* due,
nd may the ancient Rite no more
ake place, but yield it to the new:
et faith in Jeſus Chriſt ſupply
he ſences inſufficiency.

Ant. O holy banquet in which hriſt is received, the memory of s Paſſion is renewed, the Soul filled with grace, and a pledge of ture glory is given us.

V. Thou haſt given us, O Lord, read from heaven.

R. Repleniſht with all ſweetneſs nd delight.

The Prayer.

OGod, who, in this wonderful Sacrament, haſt left us a perpeal memorial of thy Paſſion; Grant

us,

us, we beſeech thee, ſo to reverence the ſacred myſteries of thy Body and Blood, that we may continually feel in our ſouls the fruit of thy Redemption: who, with the Father and the holy Ghoſt, liveſt and reigneſt ever one God, &c.

At Compline.

V. MAn hath eaten the bread of Angels, and the table of our Lord is prepared for him. *R.* Amen.

COnvert us, O Lord, our Saviour.
R. And avert thy anger from us.
V. O God incline unto mine aid.
R. O Lord make haſt to help me.
V. Glory be to the Father, &c.

The Hymne.

TO Father and the Son let's bring
Triumphant praiſes, let's aſpire

Their

Their honour, Pow'r, and bliſſe to ſing,
While benedictions fill the Quire:
To him that is from both deriv'd,
Let equal glory be aſcrib'd.

Ant. O how ſweet, O Lord, &c.

V. Thou haſt given us, O Lord, bread from heaven.

R. Repleniſht with all ſweetneſs and delight.

The Prayer.

O God, who in this wonderful Sacrament, &c.

The Commendation.

JEſu, Redeemer of us all,
To thee devoutly I preſent
Theſe pious hours Canonical,
In honor of the Sacrament
Of thy bleſt Body; Grant that I
May live in heav'n eternally.
Amen.

The Litany of the SACRAMENT.

✠

LOrd have mercy on us.
Chriſt have mercy on us.
Lord have mercy on us.
O God the Father, Creator of t
World, have mercy on us.
O God the Son, Redeemer of ma
kind, have mercy on us.
O God the Holy Ghoſt, Perfecter
the Elect, have mercy on us.
O Sacred Trinity, three Perſons a
one God, have mercy on us.
Jeſu, God and Man, in two nature
one Divine Perſon, have
Jeſ

eſu, our Wonderful God, who for us vouchſafeſt to ſubject thy Almighty ſelf to the power of man, & immediately deſcend upour Altars, when the Prieſt pronounces the Words of Conſecration, have mercy on us.

eſu, our incomprehenſible God, whoſe immenſity the Heaven of Heavens cannot contain, and yet vouchſafeſt perſonally to reſide *in* our Churches, and dwell among us in a little Tabernacle, have.

eſu, our Soveraign King, on whoſe Throne above, all the glorified Spirits continually wait, and yet vouchſafeſt here, in thy moſt ſolemn Proceſſions to be accompanied by ſuch mean attendants as we, have.

eſu, our Heavenly Phyſitian, who dwelleſt in the Palace of immortal Bliſs, and yet diſdaineſt not to come in Perſon to our houſes of Clay, viſiting us on our beds of ſick-

ſickneſs, and giving us thy ſel
comfort our ſorrows, ha
Jeſu our glorious God, who ſitteſ
the right hand of thy Eternal F
ther, adored by innumerable A
gels, & er compaſt with the ſpl
dors of inacceſſible Light, ha
Jeſu, our glorious God, who con
ſcending to the weakneſs of o
Nature, covereſt all thy glor
under the familiar forms of Bre
and Wine, and permitteſt thy ſe
to be ſeen, and touched, a
taſted by ſuch inconſiderab
wretches as we, hav
Jeſu, our gracious God, who, co
cealing the dreadful brightne
of thy Majeſty under theſe lo
and humble veils, ſweetly invite
us to approach thy Perſon, and o
pen our miſeries before thy eye
and deliver our petitions into th
own hands. have
Jeſu, our gracious God, who to co
municate thy Divine Nature t

us miſerable ſinners, humbleſt thy ſelf to enter into our mouths, and deſcend into our [illegible] and by an unconceivable [illegible], become one with us, have [illegible] on us.

Jeſu, the Bread of Life [illegible] came down from Heaven, which whoever eats, ſhall live eternally, have mercy on us.

Jeſu, the Heavenly Manna, whoſe ſweetneſs nouriſhes thy Elect in the deſart of this World, have.

Jeſu, the Food of Angels, whoſe deliciouſneſs repleniſhes our hearts with celeſtial joys, have.

Jeſu, the Lamb without ſpot, who every day art Sacrificed, yet alwayes remainſt alive, every day eaten, yet ſtill continueſt entire, have mercy on us.

Jeſu, the good Shepherd, who fearedſt not to lay down thy life for thy ſheep, nor ſpareſt to feed them with thine own Body, have mercy on us.

Jesu, who in this high and venera-
Mystery, art thy self both Pri-
and Sacrifice, have mercy on
Jesu, who in this sacred Memo-
of thy death, hast abriged all
wonders into one accumula-
Miracle, ha-
Jesu, who in this admirable Sa-
ment, hast contracted all thy
signs into one stupendious be-
ty, have mercy on us.
Jesu, who by this Blessed Fruit
the Tree of Life, restorest us ag-
to immortality, ha-
Jesu, who by sanctifying the most
miliar and necessary of thy Cr-
tures to build us up into a p-
desire of thee, teachest us
onely right use of all the r-
have mercy on us.
Jesu, who by becomming thy
the dayly food of our Souls a-
bodies, breedst up our int-
Constitution to live on thee e-
nally, have mercy on us.

Je-

Jeſu, who in this Divine Banquet of Charity, giveſt us poſſeſſion of thy Grace here, and a ſecure pledge of our glory hereafter, have mercy on us.

Have mercy, O Lord, and pardon our ſins.

Have mercy, O Lord, and hear our Prayers.

From preſuming to meaſure the omnipotence of God, by the ſhort diſcourſe of humane underſtanding, Deliver us, O Lord.

From preſuming to interpret the great Secrets of thy Will, by the incertain Rules of our private conceits, deliver us, O Lord.

From all diſtraction and irreverence in aſſiſting at this dreadful Sacrifice, deliver us, O Lord.

From neglecting to come to this Holy Table, and from comming negligently, deliver us, O Lord.

From unworthy & unfruitful receiving this adorable Sacrament, deliver us, O Lord.

That ſtill before we approach t
royal feaſt of love, we ſincer
procure our reconcilement to th
and be perfectly in charity with
the world, We beſeech thee h
us.

That in the inſtant of receivi
thy ſacred Body, our ſouls may
ſolve into reverence and love,
attend and entertain ſo glorio
Gueſt, We beſeech thee, &c.

That returning from this gr
and holy Euchariſt, we may rec
leſt all our thoughts to praiſe a
bleſſe thee, and immediately ap
our utmoſt endeavours to the r
amendment of our lives, We b
ſeech thee hear us.

That, by this heavenly preſer
tive, our hearts may be healed o
our infirmities, and ſtrengthen'd
gainſt all relapſes, We, &c.

That, as by faith we adore th
here under theſe *ſacred veils*, we m
hereafter ſee thee face to face, a

that bliſsful Viſion eternally re-
ce, We beſeech thee, *&c.*

O Lamb of God, that takeſt away
e ſins of the world, Spare us, O
ord.

O Lamb of God, that takeſt away
e ſins of the world, Hear us, O
ord.

O Lamb of God, that takeſt away
e ſins of the world, Have mercy
n us.

The Antiphon.

THe glorious King of heaven and earth, to ſhew the riches his bounty, has prepared a ſo-emn and ſplendid Feaſt; and y this gracious invitation calls ven the meaneſt of his ſubjects o ſit down at his Table: *Come me all you that labour and are op-preſt, and I will refreſh you: For my Fleſh is meat indeed, and my Blood is rink indeed.*

V. Thou haſt given us, O Lo
bread from heaven. *Alleluja.*

R. Repleniſht with all ſwe
and delight. *Alleluja.*

V. O Lord hear our Prayers.

R. And let our ſupplications co
to thee.

The Prayer.

O God, who in this wonderf
Sacrament haſt left us a perp
tual memorial of thy Paſſion; Gra
us, we beſeech thee, ſo to reveren
the ſacred Myſteries of thy Body &
Blood, that we may continually fe
in our ſouls the fruit of thy Reden
ption, who, with the Father & the
Holy Ghoſt, liveſt and reigneſt eve
one God, world without end. A
men.

MEDITATION.

Of Judgement.

CONſider, that inſtantly after death, thy ſoul is to be preſented before the Bar of Gods Judgement, according to that of the Apoſtle: *After death comes Iudgment.* And again, *All of us muſt appear before the Tribunal of Chriſt: that every one may give an account of his deeds, good or evil.* Which particular judgment is no leſs to be feared, then the general doom at the end of the world, becauſe, as St. *Auguſtine* ſaith, *Such as God finds man in his laſt day, ſuch doth he judge him in the worlds laſt day.*

2. Conſider the perſon of the Judge, even Chriſt both Judge and

Witneſs, who neither can be corrupted nor deceived, and therefore will award a moſt juſt and irrevocable ſentence in thy cauſe, to wit, eiter, *Come you bleſſed*, or, *Go you curſed*.

3. Conſider the ſtrictneſs of the account that then is to be required at thy hands, to wit, not onely of thy deeds, but of every idle word and moſt ſecret thought of thy heart, and how the Divels will be ready at hand, together with thy own conſcience, not onely to accuſe thee, but to amplifie and increaſe thy offences, and to extenuate thy good deeds.

4. Deſire of God that this Judgement may be always before thy eyes to the end thou mayeſt the rather forbear to ſin.

Of the Bleſſed Sacrament.

CONſider that ſo often as thou doſt communicate, thou art made the Tabernacle of the bleſſed Trinity, compaſſed about with millions of Angels, continually ſinging, Holy, Holy, Holy. Think then, with what Angelical purity thy Soul ought to be prepared, fit for the entertainment of Him, who hath ſaid: *He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.* And on the contrary, conſider what he hath ſaid of thoſe that communicate unworthily, *He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the body of our Lord.*

CON-

CONSIDERATION

Of the uglineſſe of mortal ſin.

THe ſoul of Man, who is in the ſtate of Grace, is the Temple of the Holy Ghoſt, gloriouſly beſet with many lights, wherein the Holy Ghoſt himſelf doth ſit. If he commit but one mortal ſin, preſently as with a whirlwind; thoſe heavenly lights are put forth; and the room is filled with intollerable ſtinks, darkneſs, and ſmoak, the holy Ghoſt, with all his bleſſed Spirits departing thence, and the Divels preſently flocking thither in troops who diſturb & defile the ſame with all manner of uncleanneſs.

The Circumſtances and Application, as before.

An Act of Humility.

I Confeſſe my ſelf to be a moſt grievous ſinner, yea, the very ſink of iniquity, who (by reaſon of my manifold transgreſſions, wherewith I have and daily do offend my glorious Creator) am no other then a loathſome carkas, to be thrown out from the ſight and ſociety of men. Notwithſtanding ſuch is the patience and longanimity of my Lord God, as contrary to my demerits, I am yet ſuffered to breath, and vouchſafed a room (though unworthy the meaneſt) among his other creatures, being in compariſon even of the very worſt, but a ſtain and corruption; yea, as a very counterfeit among Orient pearls.

That my *brethren*, and others with whom I live and converſe, do better repute of me, is by reaſon of their ver-

vertue and my deep hypocrisie
their charity in judging the best o
all, and my dissimulation, who e
deavour to conceal that from th
eyes of men, which is known to m
own conscience, and (alas) too ma
nifest in the sight of God; ye
such is the corruption of my hear
and so far am I from answering to
the good motions of Gods holy Spi
rit, and from a due co-operation
with his heavenly grace, as even m
best actions, and those wherein I
most labour to approve my self to
him, I fear me, tast too strongly o
pride, self-love, and hypocrisie; o
which, were I once, by God's mer
cy, throughly purged, then happily
might I even from my heart desire
(as I deserve) to be contemned o
all, and to be accounted, not hum
ble, but (as I am in truth) most
vile and contemptible.

FRI

FRIDAY.

THE OFFICE OF THE HOLY CROSS.

At Matins.

℣. BY the sign ✠ of the Crosse, from our enemies.
℟. Our Lord deliver us.

The

The Verſe.

O Lord, open thou my lips.

Reſp. And my mouth ſhall declare thy praiſe.

Verſ. Incline unto my aid, O God.

Reſp. O Lord make haſt to help me.

Glory be to the Father, &c.

The Hymne.

THe Fathers wiſdome, Truth divine,
God-man, at th'hour term'd Matutine,
Was ſeiz'd upon, and captive led;
Then ſtraight his known Diſciples fled:
By Jews he was betray'd, and ſold
To perſecutors manifold.

The Antiph. O venerable Croſs which haſt brought ſalvation to wretches

wretches: by what praiſe ſhall I extoll thee; for that thou haſt prepared for us the heavenly life?

Verſ. We adore thee, O Chriſt, and we bleſs thee.

R. Becauſe by thy holy Croſs thou haſt redeemed the world.

The Prayer.

O My Lord Jeſus Chriſt, Son of the living God, ſet thy Paſſion Croſſe and Death between thy Judgement and my ſoul, now, and in the hour of my death: and vouchſafe to grant me grace and mercy: to the living and the dead, reſt and pardon: to thy Church peace and concord; and to us ſinners, life and glory everlaſting, who liveſt and reigneſt, God, with God the Father, in the unity of the Holy Ghoſt, world without end.

Reſp. Amen.

At Prime.

Verſe. By the ſigne ✠ of the Croſſe, &c.

The Verſe.

Incline unto mine aid O God.
℟. OLord make haſt to help me.
Glory be to the Father, &c.

The Hymne.

OUr Lord to Pilat's led at Prime
Where being deeply charg'd of crime
By falſe Accuſers; impious hands
Strike him, while His are faſt in bands:
They do beſpit, in pure deſpight,
The face of God, heav'ns gracious light.

The Ant. O victory of the Croſs and admirable ſign, cauſe us to hold our triumph in the heavenly Court

V. We

V. We adore thee, O Chriſt,&c.
The Prayer. O my Lord Jeſu Chriſt, &c. *as before.*

At Third.

V. By the ſign of the ✠ Croſs, &c.

The Verſe.

Incline unto my aid, O God.
Reſp. O Lord make haſte to help me.
Glory be to the Father, &c.

The Hymne.

AT Third, they *crucifie him* cry,
And (like a King) in mockery
They Purple-robe him, while in ſcorn
They crown his head with piercing thorn;
Then, to the Place of fatal pain,
His ſhoulders do the Croſs ſuſtain.
The Ant. The puniſhment of bloody

bloody death is condemned, whil'ſt Chriſt upon the Croſs hath deſtroy'd the bonds of our offences.

V. We adore thee, O Chriſt, &c.

The Prayer. O my Lord Jeſus Chriſt, &c. *as before.*

At Sixth.

Verſe. By the ſigne ✠ of the Croſs, &c.

The Verſe.

Incline unto my aid, O God.

Reſp. O Lord make haſte to help me.

Glory be to the Father, &c.

The Hymne.

AT Sixth they nailed to the Croſs.
Chriſt Jeſus, who reputed was
A thief, like thoſe he hung with a
His pain-bred thirſt they quench with Gall:

Thus ſhamefully deluded they
The Lamb that takes our ſins away

The Ant. By a tree we were made bond-men, and by the holy croſs we are ſet free; the fruit of the tree ſeduced us, the Son of God redeemed us.

V. We adore thee, O Chriſt, &c.

The Prayer. O my Lord Jeſu Chriſt, &c. *as before.*

At Ninth.

Verſe. By the ſigne ✠ of the Croſs, &c.

The Verſe.

Incline unto my aid O God.

Reſp. O Lord make haſte to help me

Glory be to the Father, &c.

The Hymne.

AT Ninth, our Saviour took his end,
And did to's Father recommend

His

His Spirit; While he *Eli* cry'd,
With Spear a Souldier pierc'd
Side:
An Earthquake then the Land e
dur'd,
A ſtrange Eclipſe the Sun obſcur
The Ant. O great work of piet
Death then died, when Life w
dead upon the Croſs.

V. We adore thee, O Chriſt, &

The Prayer. O my Lord Je
Chriſt, &c. *as before.*

At Evenſong.

Verſe. By the ſign ✠ of t
Croſs, &c.

The Verſe.

Incline unto my aid O God.

Reſp. O Lord make haſt to he
me.

Glory be to the Father, &c.
As it was in the, &c.

The Hymne.

DOwn from the Croſs at Ev'n-ſong hour
He Taken was, his ſtrength and pow'r
Lay hidden in his ſoul divine,
Such death ſuſtain'd lifes Medicine:
Alas! the Crown of Glory then
Lay under foot, the ſcorn of men.

The Ant. O bleſſed Croſs, which only waſt worthy to bear the value of the world; ſweet wood, ſweet nails, bearing ſweet weights, thou only exceedeſt in height all the wood of Cedar; upon which the ſalvation of the world did hang; on which Chriſt did triumph, & death overcame death for ever.

V. We adore thee, O Chriſt, &c.

The Prayer.

O my Lord Jeſu Chriſt, Son of the living God, ſet thy Paſſion, Croſs and Death, between thy Judg-

Judgment and my ſoul, now, and i
the hour of my death: and vouch-
ſafe to grant me grace and mercy
to the living and the dead, reſt an
pardon: to thy Church, peace an
concord; and to us ſinners, life an
glory everlaſting, who liveſt an
raigneſt, God, with God the Father
in the unity of the holy Ghoſt
world without end. *Reſp.* Amen

At Compline.

Verſe. By the ſigne ✠ of th
Croſſe, &c.

The Verſe.

Convert us, O God, our Saviou
Reſp. And avert thy anger from us
V. Incline unto my aid, O God.
R. O Lord make haſte to help m
Glory be to the Father, &c.

The Hymne.

AT Compline hour, into th
Tomb
Was laid, the hope of life to come
Chriſt

Chriſts noble Corps; embalm'd was it,
And Truths foretold in Holy Writ,
Accompliſht were; May all mankind
His cruel death bear ſtill in mind.

The Ant. Save us, O Saviour of the world, who by thy Croſs and Blood haſt redeemed us; help us we beſeech thee, O our God.

℣. We adore thee, O Chriſt, &c.

The Prayer, O my Lord Jeſu Chriſt, &c. *as before.*

The Recommendation.

THeſe hours, and that which hovers o're my end,
Into thy hands and heart, Lord, commend
Take both to thy account, that I and mine
In that houre and in theſe, may be all thine. *Amen.*

The Litany of the Passion of our Blessed SAVIOUR.

LOrd have mercy on us.
Christ have mercy on us.
Lord have mercy on us.

Jesu receive our Prayers.
Lord Jesu grant our Petitions.

O God the Father Creator of the World, have mercy on us.

O God, the Son, Redeemer of mankind, have mercy on us.

O God the Holy Ghost, Perfecter of the Elect, have mercy on us.

O

O Sacred Trinity, three Perſons and one God, have mercy on us.

Jeſu, eternal Son of the living God, have mercy on us.

Jeſu, moſt bleſſed Son of the Virgin *Mary*, have.

Jeſu, God and Man, in two Natures, one Divine perſon, have.

That we may entirely ſubmit our reaſon, to the obedience of faith, and ſo much the more exalt the wonders of thy love, as they exceed the capacity of all humane underſtanding.

Jeſu, the increated wiſdom of the Father, by whom all things were made, and by the word of whoſe power they are ſuſtain'd, have mercy on us.

That we may continually praiſe thy Soveraign Majeſty for the excellent being thou haſt given us, acknowledging our dependance every moment upon thee, and

adoring thy unſearchable Cou
cels in the government of t
world.

Jeſu, who for us ſinners deſcended
from thy throne of glory, & tooke
on thee the form of a ſervant, ch
ſing a poor Stable for the place
thy birth, hav

That we may content our ſelv
with the low'ſt condition, where
in thy Providence ſhall place u
and uncomplainingly want (if
be thy will) even the ordinar
accommodations of this life.

Jeſu, who in thy holy Circumciſio
receivedſt that bleſſed Name, a
after waſt declared for the worl
Redeemer, by the tribute and ad
ration of Kings. hav

That at the name of JESUS o
knees and hearts may bow, a
every tongue confeſs, that tho
O Lord, art moſt high in t
glory of God the Father.

Je

eſu, who in the tender age of a ew-born child, waſt forc'd to ſave hy life by flying into *Egypt*, have ercy on us.

That we may rather forſake all worldly comforts, of friends, Eſtate, or Country, than indanger the offending our Saviour, and the loſing our own ſouls.

eſu, who becamedſt ſubject to thy arents, ſo much inferior in dignity o thee, and diſdaineſt not to ſerve em in their humble life; have.

That we may not only with due reſpect obey our ſuperiours, but willingly do any ſerviceable office for the meaneſt perſon in the world.

eſu, who after a long concealment f thy ſelf, didſt publiſh to the orld thy admirable manner of life, avelling on foot, in poverty, hunr, and thirſt, and begging as an mes, even a cup of cold water, have ercy on us.

That our private lives being hidden in thee, we may improve thy gifts without danger of vain-glory, and esteeming our selves as Pilgrims on earth, thirst earnestly after thee, the fountain which springs to eternal life.

Jesu, who healedst every where the diseased, both in soul and body, and wearied st thy self to relieve our infirmities, passing the day in works of mercy, & watching whole nights in prayer, often retiring alone, and fasting many dayes together, to teach us the way and practise of contemplation, have mercy on us.

That our publick actions being directed to the benefit of others, we may freely employ upon them, what we freely receive from thee, and subduing our bodies with a just and discreet severity, render our minds more fitly disposed for prayer and meditation.

Jeſu, who for our encouragement vouchſafedſt to be tempted in the deſart, where, having thrice ſubdued the enemy of mankind, the victory was celebrated by thy adoration of Angels, have mercy on us.

That being ſtrengthened by thy divine aſſiſtance, we may always overcome our temptations with joy, and when, through our many corruptions, unhappily we fall into ſin, thy grace may ſtill enable us to riſe again by repentance.

Jeſu, whoſe ſacred life was a continual courſe of ſuffering evil for us, and doing good unto us, opening by thy doctrine an eaſie way to heaven, and ſolliciting by thy miracles our acceptance of ſalvation, have mercy on us.

That we may faithfully comply with thy gracious deſign of bringing us to eternal happineſs, by be-

believing firmly the truth of th
Word, and following, (thoug
imperfectly) the pattern of th
life.

Jesu, who for our example did
wash thy Disciples feet, & for ou
comfort institute that bless
Mystery, which both conveys the
really to us, and offers thee tru
to thy Father for us. hav

That we may prepare our selv
with purest affections of lov
humility, and gratitude rev
rently to assist at the adorea
Sacrifice of the Alter, and than
fully receive the Blessed Sac
ment of the body and blood
our Saviour.

Jesu, who, prostrate with thy fa
on the earth, pray'dst thrice
thy Father for deliverance, and
the fervor of thine Agony, sweat
drops of blood, till thou wert
lieved by an Angel. have me
on us.

That by the outward gesture of our bodies, we may increase the inward devotion of our minds, and in often repeating the same prayer, still advance to new degrees of pious affections, and obtain at last thy gracious answer to all our necessities.

Jesu, who wast betrayed by one of thine own Disciples, and forsaken by the rest, who forbadst the resistance of publick Authority, and restoredst to thine enemy the ear he had lost in assaulting thee. have mercy on us.

That neither for reward nor danger we withdraw our fidelity from thee, but learn, by thy example, to do good for evil with chearfulness, and receive evil for good with patience.

Jesu, who for our Redemption, deliveredst thy self to the violence of thine enemies, freely suffering them

to

to bind thy hands, which even ſ
them had wrought ſo many mir
cles, and to ſpit on thy face, whi
the Angels behold with joy a
adoration, have mercy on u

That the ſins of our hands bei
looſed, by the binding of thi
and our vain affections confou
ded by the indecencies caſt up
thee, we may wholly apply o
deſires to contemplate in he
ven the glory of thy counte
nance.

Jeſu, who for us endureſt the
malicious impiety, to blindfold t
eyes, and ſtrike thee on the chee
to accuſe thee falſly, and conde
thee unjuſtly, to compare *Barrab*
to thee, and prefer him before the
have mercy on us.

That knowing no darkneſs c
hide us from thy ſight, we ma
demean our ſelves as becom
thy preſence, and after a juſt a
prudent defence of our inno
cenc

cence, quietly ſubmit to the ſcandalous cenſures, and injurious diſparagements, we meet with in the World.

Jeſu, who for us endureſt their barbarous inſolence, to ſtrip thee of thy cloaths, and mock thee with a Purple veſtment, to wound thy head with a Crown of Thorns, and all thy body with cruel ſcourgings, have mercy on us.

That for thy ſake we may patiently bear the deveſture of all things, and expoſure to the deriſion of all men, hoping in thy faithful promiſes, if we be afflicted for thee here, to be glorified by thee hereafter.

Jeſu, who for us endureſt their inſatiable fury, to load thee with a heavy Croſs, and ſhamefully crucifie thee between two thiev's, to affront thy thirſt with Vinegar and gall, & blaſpheme thy meekneſs with bitter

ter reproaches, all which thy in
comparable patience chearfully re
ceived, and offer'd to thy Fathe
even for thy perſecutors. ha
mercy on us.

That we may continually medi
tate the Myſteries of thy Paſſio
and deeply fix our thoughts i
the wonders of thy charity, t
tranſported with admiration
thy love to us, and enflamed wit
a perfect love of thee, we brea
forth into thy praiſes, and fo
ever eſtabliſh this Principle, a
the Maſter-wiſh of our hearts, t
live and die in the Union of th
love.

Jeſu, who having conquered th
power of darkneſs, releaſedſt th
ſervants from their long captivity
and, overcoming death, didſt rai
thy crucified body to a glorious
life. have mercy on us.

That thy Victory o're the grave,
may ſtrengthen us againſt the
fear

fear of death, and the infinite value of thy ſufferings here, redeem the many puniſhments due to our ſins hereafter.

Jeſu, who by thy triumphant Aſcention, openedſt the Kingdome of heaven to all Believers, and, ſeated at the right hand of thy Father, vouchſafedſt to become our eternal Mediator, have mercy on us.

That weaning our minds from the vanities here below, we may place our affections on the joyes that are above, ever adoring the Majeſty of thy glory, and wholly relying on the efficacy of thy merits.

Jeſu, who in thy tender Providence, didſt ſend miraculouſly the Holy Ghoſt to lead thy Church into all truth, and comfort thy ſervants in all their tribulations, have mercy on us.

That we neither prophanely re-

ſiſt nor falſly pretend the mo
tions of thy bleſſed Spirit, but b
ſubmiſſion to thy Church, ſecu
our faith from errour, and, by de
pendance on thee, eſtabliſh ou
hope in peace.

Jeſu, who at the great and gener
day ſhalt judge ſeverely every o
according to his works, rewardi
thy ſervants with eternal life, a
condemning ſinners to everlaſti
death, have mercy on

That we may alwaies be rea
to give account of our conſ
ences, and ſo with joy exp
the coming of our Judge, hopi
to poſſeſs that glorious inhe
tance, which thy goodneſs pr
pared, and ſufferings purcha
for the ſouls of thy Elect.

Be merciful, O Jeſu, and p
don our ſins.

Be merciful, O Jeſu, and he
our prayers.

The Prayer.

O Soveraign Lord, and bleſſed Saviour of the world, who by the ſole motive of thy mercy, humbleſt thy ſelf to death for our Redemption, and aſcendedſt to thy Father, for the full accompliſhment of our peace: Graciouſly apply to our ſouls the infinite merits of thy ſacred Paſſion, and with thy precious Blood cleanſe us from all our ſins, nail them to thy Croſs, and bury them in thy grave, that they may die in us, and we live in thee the life of grace here, and be united to thee in the Kingdome of glory hereafter, where with the Father and the Holy Ghoſt, thou liveſt and reigneſt, ever one God, world without end. *Amen.*

MEDITATION.

Of Hell.

CONſider, that in the midſt of thoſe infernall flames, there is no member or ſenſe of body which has not its peculiar torment, according to the greatneſs of the ſinnes committed.

2. The extream and irreparable damage, in being for ever deprived of the comfortable preſence of the bleſſed Trinity: which puniſhment and miſery for the greatneſs of it, is properly term'd Damnation.

3. Conſider among what companions theſe torments ſhall be endured; namely, the Divel and his Angels, together with ſuch damned Spirits of men and women, as from

the beginning of the world, through their own faults, have ended their days in mortal ſin.

4. The durableneſs of theſe puniſhments, which is not for a day, a month, or a year, but for Eternity. O Eternity, Eternity! Thoſe whom thy conſideration doth not move to forſake a wicked life, either have not faith, or well may ſeem to want underſtanding.

Of Chriſts Paſſion.

1. CONſider the great love of God the Father, in giving his onely begotten Son for our Redemption.

2. The exceeding charity, humility, and obedience of the Son of God in the accompliſhment thereof.

3. The great and manifold afflictions of his whole life, but eſpecially before and in his Paſſion.

4. The end, to redeem us from Hell, and make us heirs of eternal bliſſe.

CONSIDERATION

Of the infinite good which mortal ſin deprives us.

LEt us conſider of what infinite good mortal ſin deprives us, and it will ſtrike into our hearts a perpetual horror to think of it.

1. Firſt, it robs us of the grace of God our maker, and of his Fatherly providence.

2. It deprives us of the participation of the merits of the Son of God, till we are reconciled to him by humble confeſſion.

3. It debars us of the ſweet familiarity and gifts of the holy Ghoſt, and his virtues infuſed.

4. Alſo

4. Alſo of all favours and graces of the bleſſed Virgin-mother of God, and of all the Sains.

5. It deprives us of the communication of all the ſpiritual goods of the holy Catholick Church, and the faithful members thereof.

6. Alſo of the merits and fruits of our own good works.

7. Of the Patronage and defence of our Angel-keeper, and of all other Saints our Patrons and Patroneſſes.

8. And laſtly, of everlaſting life and glory in heaven.

The circumſtances and applications as before.

An Act of Obedience.

I; Who of my ſelf cannot think ſo much as a good thought, do notwithſtanding ſtedfaſtly purpoſe and reſolve, by the ſpecial grace and aſſiſtance of God's holy Spirit,

to keep the laws of my God, and to walk in the obedience of his Commandements to my lives end: and that not ſo much in hope of reward, or dread of puniſhment, as for the love & duty which (by the right of Creation and Redemption) I owe his divine Majeſty, who alone is the Soveraign Creator.

And, ſince holy Church teacheth, that there is no evil ſo great, as that of ſin, nor any thing ſo contrary to the divine goodneſs; Therefore I humbly beſeech him, whoſe ſervant I deſire to be, rather to inflict any croſs or calamity upon me, yea to prevent me with corporal death, before malice change my underſtanding, or that I yield conſent to the alteration of this my purpoſe, which here I make to the honor of God, the comfort of my ſoul, and in the name of the bleſſed Trinity, Father, Son, and the holy Ghoſt. *Amen.*

SATURDAY.

THE LITTLE OFFICE OF St. JOSEPH.

At Matins.

Jesus, Maria, Joseph.

V. O Lord, open thou my lips.
R. And my mouth shall declare thy praise.
V. O God Incline unto my aid.
R. O Lord make haſt to help me.
V. Glory be to the Father, &c.
R. As it was in the, &c. *Alleluja.*

The Hymne.

Joseph, the son of *David*, was
steem'd
Father of *Jesus*, who the world
deem'd,
The Virgin he espous'd, in he
conjoyn'd,
And Guardian was of both, by he
ven design'd.

Ant. All hail, honour of t
Patriarks, Steward of the ho
Church of God, who hast con
ved the bread of life, and the wh
of the elect.

℣. Pray for us O holy *Joseph*.

℟. That we may be made wor
the promises of Christ.

The Prayer.

WE beseech thee, O Lord, th
we may be *holpen* by the m
rits of the Spouse of thy most ho

Mot

Mother, that what our possibility can not obtain, may be given us by his intercession: who livest and reignest with God the Father, &c.

At Prime.

Jesus, Maria, Joseph.

V. O God incline unto mine aid.
R. O Lord make hast to help me.
V. Glory be to the Father, &c.
Alleluja.

The Hymne.

WHen thou the Virgin didst with child perceive,
Perplext in thought, thou her design'dst to leave;
But in thy sleep an Angel with his voyce,
Advis'd thee not to fear, but to rejoyce.
Ant. All hail honour of, &c.

V. Pray

℣. Pray for us, O holy *Joseph.*
℟. That we may be made worthy the promises of Christ.

The Prayer.

WE beseech thee, O Lord, &c.

At Third.

Jesus, Maria, Joseph.

℣. O God incline unto my aid.
℟. O Lord make haste t help me.
℣. Glory be to the Father, &c. *Alleluja.*

The Hymne.

TO *Bethlem*, with the pregna Virgin, he
Travel'd to pay th'impos'd Sub sidie:
Where Christ was to be born, a in which place
He shortly should his infant-Lo embrace.

Ant. All hail, honour of, &c.
V. Pray for us, O holy *Joseph.*
R. That we may be made worthy the promises of Christ.

The Prayer.

WE beseech thee, O Lord, &c.

At Sixth.

Jesus, Maria, Joseph.
V. O God incline unto my aid.
R. O Lord make haste to help me.
V. Glory be to the Father, &c.
Alleluja.

The Hymne.

WHen cruel *Herod* th'Innocents oppresst,
By th' Angel warn'd, thou cal'dst thy Spouse from rest,
That, taking her celestial Babe, she might
With thee to *Egypt* make a speedy flight.

Ant.

Ant. All hail, honour of, &c.

℣. Pray for us, O holy *Joseph.*

℟. That we may be made worthy the promises of Christ.

The Prayer.

WE beseech thee, O Lord, &c.

At Ninth.

Jesus, Maria, Joseph.

℣. O God incline unto my aid.

℟. O Lord make haste to help me.

℣. Glory be to the Father, &c. *Alleluja.*

The Hymne.

THy foes being dead, thou madst no longer stay,
But into *Galilee* didst bring away
The Child and Mother, so heaven advice did give,
And thou at *Nazareth* didst humbly live.

As

Ant. All hail, honour of, &c.
V. Pray for us, O holy *Joſeph.*
R. That we may be made worthy the promiſes of Chriſt.

The Prayer.

WE beſeech thee, O Lord, that we may, &c.

At Evenſong.

Jeſus, Maria, Joſeph.

V. O God incline unto my aid.
R. O Lord make haſt to help me.
V. Glory be to the Father, &c.
Alleluja.

The Hymne.

BLeſs'd Jeſus (of thine eyes the glorious light)
At twelve years old was loſt unto thy ſight;

But

Ant. All hail, honour of, &c.

℣. Pray for us, O holy *Joseph.*

℟. That we may be made worthy the promises of Christ.

The Prayer.

WE beseech thee, O Lord, &c.

At Ninth.

Jesus, Maria, Joseph.

℣. O God incline unto my aid.

℟. O Lord make haste to help me.

℣. Glory be to the Father, &c. *Alleluja.*

The Hymne.

THy foes being dead, thou mad'st no longer stay,
But into *Galilee* didst bring away
The Child and Mother, so heaven's advice did give,
And thou at *Nazareth* didst humbly live.

Ant. All hail, honour of, &c.

V. Pray for us, O holy *Joſeph.*

R. That we may be made worthy the promiſes of Chriſt.

The Prayer.

WE beſeech thee, O Lord, that we may, &c.

At Evenſong.

Jeſus, Maria, Joſeph.

V. O God incline unto my aid.

R. O Lord make haſt to help me.

V. Glory be to the Father, &c.

Alleluja.

The Hymne.

BLeſs'd Jeſus (of thine eyes the glorious light)
At twelve years old was loſt unto thy ſight;

But

But finding him amongst the Doctors, thou
His Guardian wast, to whom the Angels bow.

Ant. All hail honour of, &c.

V. Pray for us, O holy *Joseph.*

R. That we may be made worthy the promises of Christ.

The Prayer.

WE beseech thee, O Lord, that we may be holpen by the merits of the Spouse of thy most holy mother, that what our possibility cannot obtain, may be given us by his intercession, who livest and reignest God, with God the Father in the unity, &c. Amen.

At Compline.

V. *Jesus, Maria, Joseph.*

CONvert us, O God, our Saviour.

R. And avert thy anger from us.

V. O

V. O God incline unto my aid.
R. O Lord make haste to help me.
V. Glory be to the Father, &c.
Alleluja.

The Hymne.

O Happy man, to be embraced by
Christ & the Virgin in death's
Agony,
That so thou might'st thy course
directly bend
To *Lymbo*, having made a godly
end.
Ant. All hail, honour of, &c.
V. Pray for us O holy *Joseph.*
R. That we may be made worthy
the promises of Christ.

The Prayer

WE beseech thee, O Lord, that
we may, &c. *as before.*

The

The Commendation.

THeſe hours Canonical have been addreſt
To thee, Saint *Joſeph*, from a zealous breſt;
That, by thy pray'rs, thou wilt obtain, that I,
May live with thee in heav'n eternally. *Amen.*

THi

The Litany of the B. VIRGIN.

LOrd have mercy on us.
Chriſt have mercy on us.
Lord have mercy on us.
Jeſu receive our Prayers.
Lord Jeſu grant our Petitions.

O God

O God the Father Creator of th
World, have mercy on us.
O God, the Son, Redeemer of ma
kind, have mercy on us.
O God the Holy Ghoſt, Perfect
of the Elect, have mercy on us
O Sacred Trinity, three perſons
one God, have mercy on us.
Holy *Mary*, Pray for us.
Holy Mother of God, pr
Holy Virgin of Virgins, pr
Daughter of the Eternal Fathe
pray for us.
Mother of the Eternal Son, pr
Spouſe of the Eternal Spirit, pr
Tabernacle of the Glorious T
nity, pray for us.
Mother of JESUS, pr
Mother of the Meſſias, pr
Mother of the deſired of all N
tions, pray for us.
Mother of the Prince of Pea
pray for us.
Mother of the King of Heav
pray for us.

Moth

Mother of our Creator, pray
Mother of our Saviour, pray
Mother and Virgin, pray
Virgin moſt chaſte and ſpotleſs, pray for us.
Virgin moſt mild and clement, pray for us.
Virgin moſt prudent and faithful, pray for us.
Virgin moſt miraculouſly fruitful, pray for us.
Ever-a-Virgin, pray
Root of the Tree of Life, pray
Source of the Fountain of Grace, pray for us.
Orient to the Sun of Glory, pray
Bleſſed among Women, pray
Bleſſed above the Children of Men, pray for us.
Bleſſed through all Generations, pray for us.
Mirror of Humility, and Obedience, pray for us.
Mirror of Patience, and Reſignation, pray for us.

Mirror

Mirror of Modesty, Silence, and Re-
tirement, Pray for us.
Mirror of Wisdom, Devotion, a
Sanctity, pray for us.
Mirror of Faith, Hope, and Ch
rity, pray for us.
Mirror of all Vertues, pra
Refuge of Sinners, pra
Comfort of the Afflicted, pra
Advocate of all Christians, pra
Queen of Angels, pra
Queen of Patriarchs, Prophets, a
Apostles, pray for us.
Queen of Martyrs, Confessors, a
Virgins, pray for us.
Queen of all Saints, pray for us.
Lamb of God, that takest away th
sins of the world, Spare us, O Je
Lamb of God, that takest away th
sins of the world, Hear us, O Je
Lamb of God, that takest away th
sins of the world, Have mercy on us
Lord have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Our Father, &c. Th

The Antiphon.

WOnderful art thou, O God, in all thy Saints, but incomparably more in the Mother of thy Son; who remaining a Virgin, brought forth the Saviour of the world, &, living humbly on this our low Earth, is now exalted above the higheſt Seraphins.

V. Rejoyce, O my Soul, in the Glory of the B. Virgin-mother. *Alleluja.*

R. By the fruit of whoſe Womb we are regenerated to eternal life. *Alleluja.*

V. O Lord hear our Prayers.

R. And let our ſupplications come to thee.

The Prayer.

INfuſe, we beſeech thee O merciful God, thy grace into our hearts, that we, to whom the incarnation of thy Son Chriſt was imparted by an Angel, may, by his Croſs & Paſſion, attain the glory of his Reſurrection.

Through

Through the ſame Jeſus Chriſt our Lord, who with thee, and the Holy Ghoſt, liveth & raigneth, one God world without end. *Amen.*

THe Bleſſing of God Almighty Father, Son, and Holy Ghoſt be with us, and dwell in our hearts for ever. *Amen.*

The Hymne.

Ave Maris Stella.

HAil you the Seas bright Star, Who God's pure Mother are A Virgin ſtill, and even The happy gate of Heaven.

Taking that *Ave* from The Angel *Gabriel*'s tongue; Firm peace unto us give, Changing the name of *Eve.*

Offenders bonds unbind, Give light unto the blind:

Our

Our evils clean disband,
All good for us Demand.
Do like a Mother, bear
Our Pray'rs up to His ear,
Who, for us born, put on
The title of thy Son.
O ſingularly chaſt!
Whoſe meekneſs all ſurpaſt;
Our ſins from us exil'd,
Render us chaſt and mild.
Grant that our life be pure,
Prepare the way ſecure;
That ſeeing JESUS, we
May joy eternally.
Be God the Father prais'd,
Chriſt's glory highly rais'd
The Holy Ghoſt the ſame,
To three one honor frame.
Amen.

℣. Grace is poured out in thy lips.
℟. Therefore God hath bleſſed thee for ever.

The Prayer.

O God, who by the fruitful virg
nity of the Bleſſed Virgin *Ma*
haſt given mankind the rewards
eternal Salvation, Grant we beſee
thee, that we may find Her an inte
ceſſor for us, by whom we have d
ſerved to receive the Author of li
our Lord Jeſus Chriſt thy Son, wh
liveth and reigneth, God with th
in the Unity of the Holy Ghos
world without end. *Amen.*

MOſt bleſſed Virgin *Mary* m
ther of God, I a poor wretch
ſinner, every way moſt unworthy
be accounted among the number
thy meaneſt ſervants, yet truſting
thy great piety and mercy, and de
rous to ſerve & honor thee, do he
in preſence of my Angel-Guardia
and of the whole celeſtial Court
Saints, chooſe thee for my pecul
Lady, Patroneſs and Mother; A

I moſt firmly purpoſe and promiſe henceforth to follow and ſerve thee diligently, and to endeavour alſo that others may do the like.

I therefore humbly beſeech thee, moſt merciful Mother, by the bleſſed Paſſion of thy dear Son, Jeſus, that thou wilt vouchſafe to admit me into the number of thoſe, who have devoted themſelves to thy ſervice,& obtain me Grace of thy beloved Son, ſo to behave my ſelf in all my thoughts, words and actions, that I may never do any thing, diſpleaſing either to his or thine eyes.

And I alſo intreat thee, by that great love thou bear'ſt thy ſaid dear Son, my Lord and Saviour Jeſus Chriſt, that thou wilt vouchſafe to obtain for me true repentance of my ſins,a perfect keeping of Chaſtity and all thoſe vertues, wherewith thou didſt ſo highly pleaſe his divine Majeſty;to direct my wayes in thoſe paths, which may be moſt

agreeable to his bleſſed will; and be mindfull of me in the hour my death. *Amen.* Bleſſed Virg *Amen.*

MEDITATIO

Of the Joys of Heaven.

THe joys of heaven conſiſt the moſt bleſſed viſion of glorious Trinity, Father, Son, a holy Ghoſt: in the ſociety of Ange Archangels, Cherubins, Seraph Apoſtles, Patriarks, Prophets, M tyrs, Virgins, Confeſſors, and ge rally of all the faithful departed life, and now crowned in heaven

2. In this Celeſtial eſtate is not ly no evill, but an abundance o good according to that of the A ſtle: *The eye of man hath not ſeen, the ear heard, neither hath it en*

into the heart of man to conceive what God hath laid up for those that love Him.

3. Consider the security & eternity of that most happy and blessed condition.

4. Think with thy self by what steps and degrees the Saints & holy servants of God, who now reign with Christ, have obtained the same: & labour to imitate their examples.

CONSIDERATION.

Of the infinite evil that mortal sin brings.

LEt us consider the infinite evil that mortal sin brings to man & how the same is therefore especially to be avoided.

1. First, it makes man (who was before the most dear friend of God) become his deadly enemy.

2. It makes him a ſlave to ſinne and a bondman to the Devil.

3. It cauſes him to be for ev blotted out of the book of life.

4. It heaps ſhame and confuſi on the damned ſouls.

5. At the day of Judgment openly placeth the portion of m with that of hypocrites.

6. It lays him faſt in perpetu priſon of everlaſting pains and to ments of Hell.

An internal Act of Martyrdom.

I Do willingly & from my hear (as far as my ſelf can ſee in the ſame) renounce my countr my lands, my goods. my kindr and friends, yea the whole work with whatſoever is moſt dear u to me; and here in the preſence God and his Angels, I offer up m ſelf to the ſhedding the laſt dr of my blood; yea, and loſing

many lives (if it were poſſible I had them) as there be hairs on my head, for, and in defence of the Catholick faith, and every point thereof, as alſo in the maintenance of any other pious and juſt cauſe: which death I will joyfully and contentedly ſuffer, not ſo much in regard of that good, which, through Gods mercy, ſhall thereby redound to my ſoul, as chiefly to the honour of the bleſſed Trinity.

And this my Act of Martrydom I here make ſo expreſſe & effectual, as on my part I know nothing wanting thereunto: But, if in the ſight of Almighty God (who ſearcheth the reins, & better knows what is in my heart then my ſelf) it be any wayes imperfect, I beſeech him of his mercy to ſupply the defects thereof; ſo as I may truly ſay with that holy Father and B. Martyr, *S. Cyprian*, *Martyrdom may be wanting to my mind, but my mind never to Martyrdom.*

De-

Devout Aſpiration

For every Hour of the day: citing to the love of God.

TO love (as St. *Thomas* ſaith as much as to ſeek and de that which is good; and no man deſire any greater good to Almi ty God, then that which he alre enjoys; and ſo we may wiſh mighty God thoſe infinite treaſ of all goodneſs, which he ha ready, rejoyceing in our hearts, congratulating with him for ſame; which is a moſt high of loving him, and may be pe med as followes

The firſt Hour.

O My God, be thou God, as thou art both now and ever, I truly rejoyce in Soul for what thou art. Thou haſt infinite power, be thou O Lord, infinite in power as thou art. Thou haſt infinite wiſdom, for which I exceedingly rejoyce; poſſeſs it, dear Lord, as thou doeſt. Thou haſt infinite goodneſs, infinite Charity, infinite clemency; enjoy O Lord, that infinite clemency, charity and goodneſs, as thou doeſt. Thou art infinitely glorious, infinitely happy without end, be thou ſtill with all my heart, infinitely happy & endleſly glorious, as thou art.

The ſecond Hour.

THou, O Lord, art Three, and yet but one, Father, Son, and Holy Ghoſt, three diſtinct perſons & one only true God; be thou, O Lord, always Three and One, as thou art.

Thou

Thou art Creator of all things: Thou art our Saviour, Thou art he that gives both us and the Angels glory: be thou ſtill the ſame thou art; For which I humbly rejoyce.

The third Hour.

Thou, O Lord, knoweſt thy ſelf with an infinite knowledge: know thy ſelf ſtill, O Lord, with the ſame infinite knowledg, as thou doeſt; ſince an infinite knowledg ſuites well with an infinite truth. Thou lov'ſt thy ſelf with an infinite love: Love thy ſelf ſtill, O Lord, with an infinite love, as thou doeſt; for an infinite love well befits an infinite goodneſs. Thou, O Lord, enjoyeſt thy ſelf with an infinite joy; let it be ſo, O Lord, ſince an infinite joy is moſt ſuitable to an infinite Glory. Know thy ſelf, O Lord, as thou knoweſt; Love thy ſelf, as thou loveſt, injoy thy ſelf, as thou enjoyeſt now and for ever.

The fourth Hour.

THou, O Lord, art Lord of all, whom the Angels and Saints in heaven, & men on earth, love, praiſe and ſerve; Be thou ſtill, O Lord, Lord of all, and let all that are in Heaven and on Earth love, praiſe & ſerve thee without end. O Lord, that I could convert all the Infidels, miſbelievers and ſinners of the world; and that I could procure, that none ſhould offend thee, and make all truly obey, and humbly ſerve thee. Do thou, O Lord, that which I deſire; cauſe all to employ themſelves in thy holy ſervice, from henceforth for ever.

The fifth Hour.

O My God! moſt powerful and moſt amiable! thou art my Creator, my Governor, my Conſerver, my Saviour, my Redeemer, my being

Being, my Love, my life, my Wi dom, my only and chiefeſt good my *S*hepherd, my Phyſitian, my De fender, my Maſter, my Inheritanc my Treaſure, my Hope, my Refug my *S*trength, my Joy, my Glory, m Beatitude: Let me love thee wit all my heart, as I ought, in acknow ledgment of ſo many benefits I ha and every monent do receive fro thy infinite mercy.

The ſixth Hour.

O Thou beloved of my ſoul! would to *God* I had never of fended thee! O who can love th with a meaſure of love, equal to th love and deſert. O that my ſoul wer capable of an infinite love, that might wholly ſettle it upon thy i finite goodneſs.

The ſeventh Hour.

O Thou deſired of my hear thou art wholly amiable & lov ly to me: For that all whatſoever

in thee is good in its self, O that all in me were as amiable in thy sight.

The eighth Hour.

O Highest Good! who deservest to be loved with an infinite love of infinite Lovers, if they could be found; Give me such an infinite love, that I may love and serve thee without end.

The ninth Hour.

O That the day were come, in which I might behold thy heavenly face, that so I might be ravished with thy love; For it is altogether impossible to behold thee, and not to be wholly enamored of thee.

The tenth Hour.

O That I had so many hearts, as thou hast bestowed Creatures on me for my service, that with them all, I might love and glo-

rifie thee, paying thereby the debt which they themselves are not able to satisfie, and with which I am charged for their sake.

The leventh Hour.

O Thou eternal Lover! who shall love thee without ceasing? O that I had alwayes loved thee from the first moment that I was conceived; For thou hast loved me from all eternity, even as long as thou hast been God.

The twelfth Hour.

O My Soul! defer no longer to love God; For though it be very late, even the last hour, yet now, I say, begin out of hand, and love him, who has alwayes loved thee. Love that infinite Lover, who from all eternity has loved thee.

The Seven Penitential

PSALMS.

Ant. *Remember not, O Lord, ours, nor our Parents offences, neither take revenge on our ſins.*

The ſixth Pſalm.

O Lord rebuke me not in thy fury: nor chaſtiſe me in thy wrath.

Have mercy on me, O Lord becauſe I am weak: heal me, O Lord, becauſe all my bones are troubled:

And my ſoul is troubled exceedingly but thou, O Lord, how long?

Turn thee, O Lord, and deliver my ſoul; ſave me for thy mercy.

Becauſe there is not in death tha
is mindful of thee: and in hell wh
ſhall confeſs to thee?

I have laboured in my ſighs,
will every night waſh my bed:
will water my couch with tears.

Mine eyes are troubled wi
fury: I have waxed old among a
mine enemies.

Depart from me all ye that wor
iniquity: becauſe our Lord hat
heard the voice of my weeping.

Our Lord hath heard my petition
our Lord hath received my prayer.

Let all my enemies be aſhamed
& very much troubled, let them b
converted and aſhamed very ſpee
dily.

Glory be to the Father, and t
the Son, and to the Holy Ghoſt.

As it was in the beginning, be now
and ever world without end. *A
men.*

Th

The 31. Pſalme.

BLeſſed are they whoſe iniquities are forgiven, and whoſe ſins be covered.

Bleſſed is the man to whom our Lord hath not imputed ſin; neither is there guile in his ſpirit.

Becauſe I held my peace, my bones are waxed old, whilſt I cried all the day.

Becauſe day & night, thy hand is made heavy upon me, I am turned in my anguiſh, whilſt the thorn is faſtned.

I have made my ſins known to thee, und my injuſtice I have not hid.

I ſaid, I will confeſs againſt me my injuſtice to our Lord; and thou haſt forgiven the impiety of my ſin.

For this ſhall every holy one pray to thee, in time convenient.

But yet in the over-flowing of many waters, they ſhall not approach to him.

Thou art my refuge from tribulation, which hath compaſſed me my joy deliver me from them that compaſs me.

I will give thee underſtanding, & will inſtruct thee in the way, that thou ſhalt go: I will faſten mine eyes upon thee.

Do not become as a horſe and mule; which have no underſtanding.

In bit and bridle bind faſt their jaws; that they approach not to thee.

Many are the ſcourges of a ſinner, but mercy ſhall compaſs him that hopeth in our Lord.

Be joyful in our Lord, and rejoyce all ye juſt; and glory all ye right of heart.

Glory be to the *Father*, &c.

The 37. *Pſalme.*

O Lord rebuke me not in thy fury, nor chaſtiſe me in thy wrath.

Be-

Because thy arrows are fastned in me: and thou hast confirmed thy hand upon me.

There is no health in my flesh, in respect of thy wrath my bones have no peace in respect of my sins.

Because mine iniquities are gone over my head: and as a heavy burden are become weighty upon me.

My wounds are putrified and corrupted, in regard of my foolishness.

I am become miserable, and am made crooked, even to the end: I went sorrowful all the day.

Because my loyns are filled with illusions, and there is no health in my flesh.

I am afflicted, and am humbled exceedingly, I cried for the disquietness of my heart.

O Lord, before thee is all my desire & my groaning is not hid from thee.

My heart is troubled, my strength hath forsaken me, and the light of mine eyes, and the same is not with me.

My Friends and my neighbours have approached and ſtood againſt me.

And they that were near me ſtood far off, and they did violence who ſought my ſoul.

And they that ſought out evils againſt me, ſpake vanities; and deviſed guiles all the day.

But I, as deaf did not hear; and as one dumb not opening his mouth.

And I became as a man not hearing; and not having reprehenſions in his mouth.

Becauſe in thee, O Lord, have I hoped; thou ſhalt hear me, O Lord my God.

For I have ſaid, leſt ſometimes my enemies rejoyce over me; and whilſt my feet are mov'd, they ſpeak great things againſt me.

Becauſe *I* am ready for ſcourges, and my ſorrow is ever in my ſight always.

Becauſe *I* will declare my iniquity; and *I* will think of my ſins.

But

But mine enemies live, and are confirmed over me;& they are multiplied that hate me unjuſtly.

They that repay evil things for good, did back-bite me becauſe *I* followed goodneſs.

Forſake me not,O Lord my God; depart not from me.

Incline unto my help, O Lord God of my ſalvation.

Glory be to the Father, &c.

The 50 *Pſalm.*

HAve mercy on me, O God; according to thy great mercy.

And according to the multitude of thy tender mercies;blot out mine iniquity.

Waſh me more from my iniquity; and cleanſe me from my ſin.

Becauſe *I* know my iniquity; and my ſin is alwayes againſt me.

To thee only have *I* ſinned, and have done evil before thee;that *thou*

mayſt be juſtified in thy words, and overcome when thou art judged.

For. Behold I was conceived in iniquities; and my mother conceived me in ſin.

For, behold thou haſt loved truth; the uncertain and hidden things of thy wiſdom, thou haſt made manifeſt to me.

Thou ſhalt ſprinkle me with Hſop, and I ſhall be cleanſed; thou shalt waſh me, and I ſhall be made whiter than ſnow.

To my hearing thou ſhalt give joy and gladneſs; and my humbled bones ſhall rejoyce.

Turn away thy face from my ſins and blot out all mine iniquities.

Create a clean heart in me, O God, and renew a right ſpirit in my bowels.

Caſt me not away from thy face: & thy holy Spirit take not from me.

Render unto me the joy of thy ſalvation, and confirm me with a principal Spirit

I

I will teach the unjuſt thy ways: and the impious ſhall be converted to thee.

Deliver me from blood, O God, the God of my ſalvation; and my tongue ſhall exalt thy juſtice.

O Lord open thou my lips, & my mouth ſhall declare thy praiſe.

Becauſe, if thou wouldſt have had ſacrifice, I had verily given it; with burnt-offerings thou wilt not be delighted.

A ſacrifice to God is a troubled ſpirit; a contrite and humble heart, O God, thou wilt not deſpiſe.

Deal favourably, O Lord, in thy good will with *Sion* & let the walls of *Hieruſalem* be built up.

Then ſhalt thou accept a ſacrifice of juſtice, oblations, and burnt offerings; then ſhall they lay calves upon thine Alter.

Glory be to the Father, &c.

The 101 *Pſalme.*

O Lord hear my prayer, and let my ſupplication come to thee.

Turn not away thy face from me, in what day ſoever I am in tribulation, incline thine ear to me.

In what day ſoever *I* ſhall call upon thee, hear me ſpeedily.

For my daies have vaniſhed as ſmoke, and my bones are withered, as a dry burnt thing.

I am ſmitten as graſs, and my heart is withered, for *I* have forgot to eat my bread.

From the voice of my groaning, my bones have cleaved to my fleſh.

I am become like a Pelican in the Wilderneſs, *I* am become as a *Night-crow* in the houſe.

I have watched; & am become as a Sparrow ſolitary in the houſe top.

All the day did mine enemies upbraid me; and they that praiſed me, ſwore againſt me.

For,

For, *I* did eat aſhes as bread, and mingled my drink with weeping.

At the Face of the wrath of thine indignation; for that lifting me up, thou haſt thrown me down.

My daies have declined as a ſhadow; and *I* am withered as graſs.

But thou, O Lord, endureſt for ever; and thy memorial in generation and generation.

Thou riſing up, ſhalt have mercy on *Sion*; for it is time to have mercy on it, for the time is come.

Becauſe the ſtones thereof have pleaſed thy ſervants; and they ſhall have pity on the earth thereof.

And the Gentiles ſhall fear thy Name O Lord; and all the Kings of the earth thy glory.

For our Lord hath built *Sion*, and he ſhall be ſeen in his glory.

He hath had reſpect to the prayer of the humble; and hath not deſpiſed their petition.

Let

Let theſe things be write in an
ther generation; & the people th
ſhall be created, ſhall praiſe our Lo

Becauſe he hath looked forth fr
his high holy place: our Lord fr
heaven hath looked upon earth

That he might hear the groani
of the fettered: and unbind the c
dren of them that are ſlain.

That they may ſhew forth
name of our Lord in *Sion*; and
praiſe in *Hieruſalem*.

In the aſſembling of the peo
together in one; and Kings to ſe
our Lord.

He anſwered him in the wa
his ſtrength; ſhew me the few
of my daies.

Call me not back in the hal
my daies; thy years are unto
neration and generation.

In the beginning, O Lord, t
didſt found the earth, & the heav
are the work of thy hands.

T

They ſhall periſh, but thou remaineſt; and they ſhall all wax old as a garment.

And as a veſture thou ſhalt change them, and they ſhall be changed; but thou art the ſelf-ſame, & thy years ſhall not fail.

The ſons of thy ſervants ſhall inhabite, and their ſeed ſhall be directed for ever.

Glory be to the Father. &c.

The 129 *Pſalme.*

FRom the depth have I cried to thee, O Lord; Lord hear my voice.

Let thine eares be attentive unto the voice of my Petition.

If thou wilt obſerve iniquities O Lord, Lord who ſhall endure it?

Becauſe with thee there is pitifulneſs, and for thy Law I have expected thee, O Lord.

My ſoul hath ſtayed in his word; my ſoul hath hoped in our Lord.

From

From the morning watch, even until night; let *Iſrael* hope in our Lord.

Becauſe with our Lord there is mercy; and with him is plentiful redemption.

And he ſhall redeem *Iſrael* from all his iniquities.

Glory be to the Father, &c.

The 142. Pſalme.

O Lord hear my prayer, with thine ears receive my petition in thy truth: hear me in thy Juſtice.

And enter not into judgment with thy ſervant; for every one living ſhall not be juſtified in thy ſight.

For the enemy hath perſecuted my ſoul; he hath humbled my life in the earth.

He hath ſet me in obſcure places, as the dead of the world; and my ſpirit is in anguiſh upon me, within me my heart is troubled.

I was mindful of old daies, I have meditated in all thy works; in the deeds of thy hands did I meditate.

I have ſtreched forth my hands to thee; my ſoul as earth without water unto thee.

Hear me quickly, O Lord, my ſpirit hath fainted.

Turn not away thy face from me, leſt I be like to them that deſcend into the lake.

Make me hear thy mercy in the morning: for I have hoped in thee.

Make thy way knowen wherein I may walk: becauſe I have lifted up my ſoul to thee.

Deliver me from mine enemies, O Lord; to thee I have fled; teach me to do thy will, becauſe thou art my God.

Thy good ſpirit ſhall conduct me into the right land; for thy names ſake, O Lord, thou ſhalt quicken me in thine equity.

Thou

Thou ſhalt bring forth my ſ
out of tribulation: and in thy m
cy, thou ſhalt deſtroy mine enem
And thou ſhalt deſtroy all t
afflict my ſoul; becauſe I am
ſervant,

Glory be to the Father, and to t
Son, and to the holy Ghoſt.

℣. As it was in the beginning, be n
and ever world without end, *A*

The Antiphon.

REmember not, O Lord, ou
nor our Parents offences, n
ther take vengeance of our ſins.

Spare me, O Lord, ſpare me,
Chriſt, whom thou haſt redeem
with thy precious Blood.

THE LITANIE.

LOrd have mercy on us.
Chriſt have mercy on us.
Lord have mercy on us.
O Chriſt hear us.
O Chriſt graciouſly hear us.
God the Father of Heaven, have mercy on us.
God the Son, Redeemer of the world have mercy on us.
God the Holy Ghoſt. have.
Holy Trinity one God. have.
Holy *Mary* pray for us.
Holy Mother of God, pray.
Holy Virgin of Virgins, pray.
S. Michael, Pray for us.
S. Gabriel, pray for us.

All

All ye holy Angels, and Archangels, pray for us.
All ye holy Orders of bleſſed Spirits, pray for us.
S. John Baptiſt, pray.
All ye holy Patriarks and Prophets, pray for us.
S. Peter, pray.
S. Paul, pray.
S. Andrew, pray.
S. James, pray.
S. John, pray.
S. Thomas, pray.
S. James, pray.
S. Philip, pray.
S. Bartholmew, pray.
S. Matthew, pray.
S. Simon, pray.
S. Thadeus, pray.
S. Mathias, pray.
S. Barnaby, pray.
S. Luke, pray.
S. Mark, pray for us.
All ye holy Apoſtles and Evangeliſts, pray for us.

All

All ye holy Disciples of our Lord, pray for us.
All holy Innocents, pray.
S. Stephen, pray.
S. Laurence, pray.
S. Vincent, pray.
S. Fabian and Sebastian, pray.
S. John and Paul, pray.
S. Cosme and Damian, pray.
S. Gervase and Protase, pray.
All ye holy Martyrs, pray.
S. Silvester, pray.
S. Gregory, pray.
S. Ambrose, pray.
S. Augustine, pray.
S. Hierome, pray.
S. Martin, pray.
S. Nicholas, pray.
All ye holy Bishops & Confessors, pray for us.
All ye holy Doctors, pray.
S. Anthony, pray.
S. Bennet, pray.
S. Bernard, pray.
S. Dominick, pray.

S. Francis,

S. Francis, pray for us.
All ye holy Prieſts and Levites, pray
All ye holy Monks and Eremites
pray for us.
S. Mary Magdalen, pray
S. Agatha, pray
S. Lucy, pray
S. Agnes, pray
S. Cecily, pray
S. Katherine, pray
S. Anaſtaſia, pray
All ye holy Virgins and Widdowes
pray for us.
All ye men, and women Saints of
God, make interceſſion for us.
Be merciful unto us, Spare us O
Lord.
Be merciful unto us, graciouſly
hear us O Lord.
From all evil, O Lord deliver us.
From all ſin, O Lord deliver us.
From thy wrath, O Lord.
From ſuddain and unforeſeen
death, O Lord.

From

From the deceits of the Devil, O Lord deliver us.

From wrath, hatred, and all ill-will, O Lord deliver us.

From the Spirit of fornication, O Lord deliver us.

From lightning & tempeſt, O Lord

From everlaſting death, O Lord.

Through the myſtery of thy holy Incarnation, O Lord deliver us.

Through thy coming, O Lord.

Through thy Nativity, O Lord.

Through thy Baptiſm and holy Faſting, O Lord.

Through thy Croſs and Paſſion, O Lord deliver us.

Through thy Death and Burial, O Lord deliver us.

Through thy holy Reſurrection, O Lord deliver us.

Through thy admirable Aſcention, O Lord deliver us.

Through the comming of the holy Ghoſt the Comforter, O Lord.

In

In the day of Judgment, O Lord deliver us.

We ſinners, do beſeech thee to hear us.

That thou ſpare us, we.

That thou pardon us, we.

That thou vouchſafe to bring us to true penance, we.

That thou vouchſafe to govern & preſerve thy holy Church, we.

That thou vouchſafe to preſerve our Apoſtolike Prelate, and all Eccleſiaſtical Orders in holy Religion, we beſeech thee hear us.

That thou vouchſafe to humble the enemies of the holy Church, we.

That thou vouchſafe to give peace and true concord to Chriſtian Kings and Princes, we.

That thou vouchſafe to grant peace and unity to all Chriſtian people, we beſeech thee hear us.

That thou vouchſafe to comfort & keep us in thy holy ſervice, we.

That

That thou lift up our mindes to heavenly desires, we beseech thee hear us.

That thou render eternal good to our benefactors, we.

That thou deliver the souls of us, our brethren, kinsfolks, & benefactors from eternal damnation, we.

That thou vouchsafe to give, and preserve the fruits of the earth, we beseech thee hear us.

That thou vouchsafe to give eternal rest to all the faithful departed, we.

That thou vouchsafe graciously to hear us.

on of God, we beseech thee hear us

amb of God, that takest away the sins of the world, spare us, O Lord.

amb of God, that takest away the sins of the world, hear us, O Lord.

amb of God, that takest away the sins of the world, have mercy on us

hrist hear us.

hrist graciously hear us.

Lord have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.
Our Father who art, &c.
℣. And lead us not into temptation
℟. But deliver us from evil, *Amen.*

The 69 Pſalm.

INcline unto my aid O God, O Lord make haſte to help me.

Let them be confounded and aſhamed that ſeek my ſoul.

Let them be turned away backward, & bluſh for ſhame, that wiſh me evil.

Let them be turned away forthwi h, bluſhing for ſhame, that ſay to me, well, well.

Let all that ſeek thee rejoyce, and be glad; and let them ſay alwayes our Lord be magnified, who love thy ſalvation.

But I am needy and poor; O God help me.

Thou

Thou art my helper, and my deliverer; O Lord be not ſlack.

Glory be to the Father, &c.

V. Save thy Servants.

R. Truſting in thee, O my God.

V. Be unto us, O Lord, a tower of ſtrength.

R. From the face of our enemy.

V. Let not the Enemy prevail againſt us.

R. Nor the Son of iniquity have power to hurt us.

V. O Lord deal not with us according to our ſins.

R. Nor yet reward us according to our iniquities.

V. Let us pray for our chief Biſhop N.

R. Our Lord preſerve him, and give him life, and make him bleſſed on earth; and deliver him not unto the will of his enemies.

V. Let us pray for our benefactors.

R. O Lord for thy Names ſake vouchſafe to reward with eternal life, all thoſe by whom we have received good.

V. Let us pray for the faithful departed.

R. Eternal reſt give them, O Lord, and let perpetual light ſhine upon them.

V. Let them reſt in peace.

R. Amen.

V. For our brethren abſent.

R. O my God, ſave thy ſervants truſting in thee.

V. Send them help, O Lord, from thy holy place.

R. And out of *Sion* protect them.

V. O Lord hear my prayer.

R. And let my ſupplication come to thee.

The Prayer.

O God, whoſe property is always to have mercy, and to ſpare, receive our Petition, that the tender

mercy

mercy of thy piety may mildly absolve us, and all thy ſervants, whom the chain of ſin doth bind.

HEar, we beſeech thee, O Lord, the prayers of thy ſupplicants, and pardon the ſins of them that confeſſe to thee; that thou being to us benign, mayſt in like manner give us pardon and peace.

SHew with clemency, O Lord, thy unſpeakable mercy to us; that thou both acquit us of our ſins, and deliver us from the pains, which for them we deſerve.

OGod, who by ſin art offended, and by penance pacified, mercifully reſpect the prayers of thy ſupplicants, and turn away the ſcourges of thy anger, which for our ſins we deſerve.

O Almighty and eternal God, have mercy on thy ſervant N. our chief Biſhop, and direct him, according to thy clemency, in the way of everlaſting ſalvation; that by thy grace, he may deſire things agreeable to thy will, and with all his power perform them.

O God, from whom all holy deſires, rightful counſels, and juſt works proceed: give to thy ſervants that peace, which the world cannot give, that our hearts being diſpoſed to keep thy Commandments, and the fear of our enemies taken away, the times through thy protection may be peaceable.

ENflame, O Lord, our reins and heart, with the fire of thy holy Spirit; to the end we may ſerve thee with a chaſt body, and pleaſe thee with a clean heart.

O God

O God the Creator & Redeemer of all the faithful, give the ſouls of thy ſervants, men and women, remiſſion of all their ſins; that through pious ſupplications, they may obtain the pardon they have always deſired.

PRevent we beſeech thee, O Lord our actions, by thy holy inſpiration, and carry them on by thy gracious aſſiſtance, that every prayer and work of ours may begin always from thee, and by thee be happily ended.

O Almighty and eternal God, who haſt dominion over the living, and the dead, and art merciful to all thoſe whom thou foreknoweſt ſhall be thine by faith and good works, we humbly beſeech thee, that they for whom we have determined to pour forth our prayers, whether

this

this preſent world ſtill retains them in the fleſh, or the world to come hath received them out of their bodies, may, by the interceſſion of thy Saints, and the clemency of thy pity, obtain pardon and full remiſſion of all their ſins. Through our Lord Jeſus Chriſt thy Son, who liveth and raigneth with thee, in the unity of the Holy Ghoſt, one God, world without end. *Amen.*

V. Lord hear my prayer.

R. And let my ſupplication come to thee.

V. Almighty and moſt merciful Lord, graciouſly hear us. *R.* Amen.

V. May the ſouls of the faithful through the mercy of God, reſt in peace. *R.* Amen.

A N

AN OBLATION to Almighty GOD:

To be made every Morning and Evening.

O My moſt merciful Lord, and ever-living God! Behold I, a moſt wretched & ingrateful ſinner, proſtrate, adore and worſhip thee, offering up in all humility immortal praiſe and thanksgiving for all thy bleſſings; eſpecially, for that unſpeakable charity, wherein thou didſt ſend down thy onely begotten Son into this vale of tears for the work of our Redemption.

Eternal Lord of Heaven and Earth, I praiſe and magnifie thy ever glorious Name, for thy Sons moſt holy

holy Incarnation and Nativity, for his poverty & innocent converſation; for his heavenly doctrine and miracles; for his death and Paſſion, for his Reſurrection and Aſcenſion.

I yield thee all poſſible thanks for that divine Myſtery of his precious Body and Blood in the Venerable Sacrament of the Euchariſt, wherewith we are nouriſhed, cleanſed, & ſanctified, and our ſouls made partakers of all Heavenly graces, and Spiritual benedictions.

I give thee moſt humble & hearty thanks, that of a handful of duſt and nothing thou wert pleaſed to make me after thine own Image, & capable of thy eternal glory; for attainment whereof, thou haſt vouchſafed firſt to waſh me with the laver of Baptiſm, in remiſſion of that original corruption, contracted in my firſt Parents, and afterward haſt brought me to the exerciſes and acts of a right *Faith*, not ceaſing daily

to

to encreaſe the ſame in me, by the doctrine and inſtruction of thy Church.

I moſt humbly thank thee alſo, that from my Cradle thou haſt nouriſhed, and clothed me, ſupplying all things neceſſary for the relief and maintenance of this my frail body.

I evermore extol and magnifie thy holy Name, that in thy great mercy thou haſt hitherto ſpared, & patiently expected me, till by thy grace, I might be awaked from the ſleep of ſin, and reclaimed from my vanities, and wicked courſes. *For* hadſt thou dealt with me according to my demerits, my ſoul long ere this (oppreſſed with innumerable ſin) had been plunged in eternal perdition.

In reſpect of all which thy mercies and bleſſings, I moſt humbly deſire that my heart may every day be enlarged, to render thee a more ample tribute of praiſe and thankſgiving;

ving, then heretofore it hath done.

O my Lord God, and moſt merciful Father, never leave me to my ſelf, but let thy holy fear be ever in my thoughts, to curb and keep me within the compaſs of thy obedience; that I may dread nothing ſo much in this World, as in the leaſt ſort to offend thee: Let thy holy love ſo temper all tryals, & temptations, which befal me, that none of them at any time overcome me, for thou knoweſt how frail I am of my ſelf, and how my ſtrength is nothing.

Moreover (moſt merciful Father) *I* beſeech thee, by the profound humility of thy only Son Jeſus Chriſt, that thou wouldſt preſerve me from all Pride, and ſuperfluity, all ſelf-love and vain glory, all obſtinacy and diſobedience. Caſt out of my heart I beſeech thee, the ſpirit of Gluttony and uncleanneſſe, the ſpirit of *S*loth and indevotion,

the

the ſpirit of malice and envy, the ſpirit of hatred and diſdain; that I may never deſpiſe any of thy Creatures, nor proudly prefer my ſelf before others, but alwayes ſeem little in my own eyes, inclining to think the beſt of others; and ſtill judge the worſt of my ſelf.

Inveſt me (moſt holy Father) with the wedding garment of thy beloved Son, the ſupernatural vertue of Heavenly Charity, that I may love thee, my Lord God, with all my Heart, with all my Soul, with all my Strength; that neither life nor death, proſperity, nor adverſity, nor anyt hing elſe may ever ſeparate me from thy love: Grant, that all inordinate affection to the tranſitory things of this world, may daily decay in me, that thou maiſt be the onely entertainment & delight of my Soul.

O my moſt gracious God! give thy ſervant an humble, contrite and obedient heart; an underſtanding

always imployed in honeſt and pious cogitations, a will tractable & ever inclined to do good, affections calm and moderate; a watchful cuſtody over my *ſenſes*, that by thoſe Windows, no ſin may enter into my Soul, a perfect government of my Tongue, that no corrupt or unſeemly language proceed from my lips, that I may never ſlander, or ſpeak ill of any, nor buſie my ſelf in the faults and imperfections of others, but wholly attend to the amendment of mine own.

And finally (moſt loving Lord) ſo long as I am detained in this priſon of my body, let this be my comfort, that being free from all diſtractions both of the cares & pleaſures of this life, I may wholly devote my ſelf to thy ſervice, attending always to thy Heavenly doctrin, and the good motions of thy holy *Spirit*. In theſe *ſweet exerciſes* let me paſs the *ſolitary hours* of my tedious confinement, with pa-

patience expecting the ſhutting up of my days, and a happy end of this my miſerable life.

And grant, O Redeemer of mankind, my Lord and God, that when this my earthly Tabernacle ſhall be diſſolved, being found free from all pollution of ſin, through true contrition, and the vertue of the Sacraments of thy holy Church, I may be reckoned in the number of thoſe bleſſed Souls, who through thy merits and paſſion, are held worthy to reign with thee, and to enjoy the glorious preſence of the bleſſed Trinity, Father, Son, and Holy Ghoſt, to whom by all creatures in Heaven and Earth, be rendred praiſe and thankſgiving, world without end, *Amen.*

O Lord my God, O Lord my God, poſſeſs my Soul, poſſeſs my Soul. *Amen.*

A Bleſſing, to be uſed at the end of all our Prayers.

THe imperial Majeſty of God bleſs mee. The Regal Divinity protect me. The everlaſting Deity keep me. The glorious unity comfort me. The incomprehenſible Trinity defend me. The ineſtimable goodneſs direct me. The power of the Father govern me. The wiſdom of the Son quicken me. The vertue of the Holy Ghoſt illuminate me and be with me, now and for ever, *Amen.*

Alpha and *Omega*, God and man: Grant this Bleſſing may be to me all health and ſafety of Body and Soul, againſt all mine enemies, viſible and inviſible, now, and for ever. *Amen.*

THE

THE JESUS PSALTER.

ACTS. 4. 12.

There is no other Name under Heaven given to men, in which we may be ſaved.

ADVERTISEMENT.

THere are three manner of Pſalters; *the firſt is* Davids, *which contains thrice Fifty Pſalms; the ſecond our B. Ladies, compoſed of thrice Fifty* Ave's; *the third is the* Pſalter *of* JESUS, *containing Fifteen Petitions; before each whereof that glorious Name, being ten times repeated, amounts alſo to thrice Fifty: To which number it has been judged fit to reduce the formerly greater, both becauſe it is the juſt proportion of a* Pſalter; *but eſpecially, to invite more eaſily an Attention, and Staying, every time, upon that ſo ſavory and edifying Name, which, in ſuch a crowd, was but too often lightly hudled over.*

It may be ſaid, as the Roſary, *either all at once, or at thrice, according to the Perſons Devotion and leaſure, who is to begin with a devout bowing at the adorable Name.*

IN

PHIL. 2. 10.

In the Name of Jesus, *let every knee bow, of things in Heaven, of things in Earth, and of things under the Earth: And let every tongue confess that our Lord* Jesus Christ *is in the glory of God the Father.*

First Petition.

3 Jesu, Jesu, Jesu,
6 Jesu, Jesu, Jesu,
9 Jesu, Jesu, Jesu,
} Have mercy on me.

10 JEsu, have mercy on me, O God of compassions, and forgive the many & great offences I have committed in thy sight.

Many have been the follies of my life, and great are the miſeries I have deſerved for my ingratitude.

Have mercy on me, dear Jeſu, for I am weak; O Lord, heal me, who am unable to help my ſelf.

Deliver me from ſetting my heart upon thy Creatures; which divert my eyes from ſtill looking up to thee.

Grant me grace, henceforth, for love of thee, to hate ſin; and, out of a juſt eſteem of thee, to deſpiſe all worldly vanities.

Have mercy on all ſinners, Jeſu, I beſeech thee; turn their Vices into Vertues, and make them true obſervers of thy Law, and lovers of thee; bring them to bliſs in everlaſting glory.

Have mercy, alſo, on the Souls in Purgatory; for thy bitter Paſſion, I beſeech thee, and for thy glorious Name, Jeſu.

O

O Bleſſed Trinity, one Eternal God, have mercy on me.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, be now and ever world without end, *Amen.*

Second Petition.

Jeſu, Jeſu, Jeſu,
Jeſu, Jeſu, Jeſu, } Help me.
Jeſu, Jeſu, Jeſu,

JEſu help me to overcome all temptations to ſin; and the malice of my ghoſtly enemy.

Help me to ſpend my time in vertuous Actions; and in ſuch Labors as are acceptable to thee.

To repreſs the Motions of my Fleſh; in Sloth, Gluttony, and Carnality.

To render my heart enamored of

vertue; & enflamed with desires of thy glorious presence.

Help me to deserve and keep a good name, by a peaceful and pious living; to thy honor, Jesu, my own comfort, and the benefit of others.

Have mercy on all sinners, &c.

Glory be to the Father, &c.

Third Petition.

Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu, } Strengthen me.
Jesu, Jesu, Jesu,

JEsu strengthen me in Soul and Body, to please thee in executing the works of vertue; whereby I may come to thy everlasting Joy and Felicity.

Grant me a firm purpose, most merciful Saviour, to amend my life, and recompence for the years past.

Those

Thoſe years which I have miſpent to thy diſpleaſure; in vain or wicked thoughts, words, deeds, and evil cuſtoms.

Make my heart obedient to thy will; and ready, for thy love, to perform all the works of mercy.

Grant me the gifts of the Holy Ghoſt, which through a vertuous life, may bring me to Beatitude; and, in receiving the B. Sacrament, grace devoutly to diſpoſe my ſelf.

Have mercy on all ſinners, *&c.*

Glory be to the Father, *&c.*

Fourth Petition.

Jeſu, Jeſu, Jeſu,
Jeſu, Jeſu, Jeſu,
Jeſu, Jeſu, Jeſu, } Comfort me.

JEſu comfort me, and give me grace, to place my chiefeſt, my onely joy, and felicity in thee.

Send

Send me Heavenly Meditations, Spiritual ſweetneſs, and fervor of thy Glory; raviſh my Soul with the contemplation of Heaven, where I ſhall everlaſtingly dwell with thee.

Call often to my remembrance thy unſpeakable goodneſs, thy gifts, and great kindneſs ſhewed to me.

And when thou ſadly reduceſt to my mind, my ſins; whereby I have unkindly offended thee.

Comfort me with the aſſurance of obtaining thy grace, by the Spirit of perfect Penance; purging away my guilt, and Preparing me for thy Kingdom.

Have mercy on all ſinners, &c.

Glory be to the Father, and to the Son, &c.

Fifth Petition.

Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
} Make me constant.

JEsu make me constant in Faith, Hope and Charity; with continuance in all vertues and resolution not to offend thee.

Make the memory of thy Passion, and those bitter pains thou sufferedst for me, sustain my Patience, and refresh me in all tribulations and adversity.

Make me ever hold fast the Doctrines of thy Catholick Church; and a diligent frequenter of all holy duties.

Let no false delight of this deceivable world blind me; no fleshly temptation or fraud of the Devil shake my heart.

My

My heart which has, for ever, ſet up its reſt in thee; and reſolved to undervalue all for thy eternal Reward.

Have mercy on all ſinners, Jeſu, I beſeech thee; turn their Vices into Vertues, & make them true obſervers of thy Law, and lovers of thee; bring them to bliſs in everlaſting glory.

Have mercy alſo on the Souls in Purgatory, for thy bitter Paſſion, I beſeech thee, and for thy glorious Name Jeſu.

O Bleſſed Trinity, one Eternal God, have mercy on me.

Glory be to the Father, and to the Son, and the Holy Ghoſt. *&c.*

Phil. 2. 8.

Our Lord Jeſus Chriſt humbled himſelf, made obedient unto death, even the death of Croſs.

Pater. Ave, Credo.

PHIL.

PHIL. 2. 10.

In the Name of Jesus, *let every knee bow, of things in Heaven, of things in Earth, and of things under the Earth: And let every tongue confess that our* Lord *Jesus Christ is in the glory of God the Father.*

Sixth Petition.

Jesu, Jesu, Jesu, } Enlighten me
Jesu, Jesu, Jesu, } with Spiri-
Jesu, Jesu, Jesu, } tual wisdom.

JEsu, enlighten me with Spiritual wisdom; to know thy goodness, and all those things which are most acceptable to thee.

Grant

Grant me a clear apprehenſion of my onely good; and diſcretion to order my life directly to it.

Make me wiſely proceed from vertue to vertue; until, at laſt, I ſhall aſcend clearly to ſee thy glorious Majeſty.

Permit me not, dear Lord, to return to thoſe ſins for which I have ſorrowed; and whereof, by Confeſſion, I have accuſed and purged my ſelf.

Grant me grace to give good example, profitable to Souls; and to reduce thoſe, by good councel, who miſcarry themſelves to me.

Have mercy on all ſinners, Jeſu, I beſeech thee; turn their Vices into Vertues, & make them true obſervers of thy Law, and lovers of thee; bring them to bliſs in everlaſting glory.

Have mercy alſo on the Souls in Purgatory, for thy bitter Paſſion, I be-

beſeech thee, and for thy glorious Name Jeſu.

O bleſſed Trinity, one Eternal God, have mercy on me.

Glory be to the Father, *&c.*

Seventh Petition.

Jeſu, Jeſu, Jeſu,
Jeſu, Jeſu, Jeſu,
Jeſu, Jeſu, Jeſu,
} Grant me grace to dread thee.

JEſu, grant me grace inwardly to dread thee, and to avoid all occaſions of offending thee.

Let thy threats of the torments which ſhall fall on ſinners; the fear of loſing thy love and thy Heavenly Inheritance ever keep me in aw.

Let me not dare to lie in ſin, but call me ſoon to Repentance; leſt the dreadful ſentence of endleſs death

death and damnation, through thy wrath, fall upon me.

The powerful Intercession of thy B. Mother, and all thy Saints, But, above all, thine own merits and mercy, O my Saviour, ever be between thy revenging Justice, and me.

Enables me, O my God, to work out my Salvation with fear and trembling; and make the apprehension of thy secret judgements render me a more humble and diligent suitor at the Throne of Grace.

Have mercy on all sinners, Jesu, I beseech thee; turn their Vices into Vertues, & make them true observers of thy Law, and lovers of thee; bring them to bliss in everlasting glory.

Have mercy also on the Souls in Purgatory, &c.

Glory be to the Father, &c.

Eighth

Eighth Petition.

Jeſu, Jeſu, Jeſu,
Jeſu, Jeſu, Jeſu,
Jeſu, Jeſu, Jeſu,
} Grant me grace truely to love thee.

JEſu, grant me grace truly to love thee; for thy infinite goodneſs, and thoſe exceſſive bounties I have, and hope for ever to receive from thee.

Let the remembrance of thy kindneſs and patience conquer the malice and wretched inclinations of my perverſe nature.

Let the conſideration of my many deliverances, let thy gracious call and feeding me in the ways of life ſhame me out of ingratitude.

And what doſt thou require of me, for and by all thy mercies, but to love thee? and why, but becauſe thou art my only good?

O my dear Lord! my whole life ſhall be nothing but a deſire of thee; and becauſe I, indeed, love thee, I will moſt diligently keep thy Commandments.

Have mercy on all ſinners, *&c.*

Glory be to the Father, *&c.*

Ninth Petition.

Jeſu, Jeſu, Jeſu,
Jeſu, Jeſu, Jeſu,
Jeſu, Jeſu, Jeſu,
} Grant me grace to remember my death.

Jeſu, grant me grace alwayes to remember my death, and the great account I then muſt render; that ſo, being kept ſtill well-diſpoſed, my Soul may go out acceptable to thee.

Then, by the gracious *Interceſſion* of thy B. Mother, and the aſſiſtance of the glorious St. *Michael*, deliver me from the danger of my Souls

Souls enemy; and thou, my good Angel, I beſeech thee, then, to help me.

Then, dear Jeſu, remember thy mercy; & turn not, for my offences, thy lovely face away from me.

Secure me againſt the terrors of that day, by dying now daily to all earthly things, and having my continual converſation in Heaven.

Let the remembrance of thy death warn me how to eſteem my life; and the memory of thy Reſurrection encourage me chearfully to deſcend into the grave.

Have mercy on all ſinners, *&c.*

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, be now and ever world without end *Amen.*

Tenth

Tenth Petition.

Jeſu, Jeſu, Jeſu, } Send me, here,
Jeſu, Jeſu, Jeſu, } my Purgato-
Jeſu, Jeſu. Jeſu, } ry.

JEſu ſend me, here, my Purgatory, and ſo prevent the torments of that cleanſing fire, which, after this Life, attends unpurged Souls.

Vouchſafe me thoſe merciful Croſſes and afflictions, which thou ſeeſt are neceſſary to break off my affections from all things here below.

Since none can ſee thee that loves any thing, but in order to thy ſelf; permit not my heart to find, here, the leaſt reſt, but in panting after thee.

Too bitter, alas! will be the anguiſh of a ſeperated Soul; that deſires, but cannot come to thee, clog'd with the heavy *chains* of *ſin*

Here, then, O my Saviour, keep me con-

continually mortified to this world; that, purged throughly with the fire of love, I may immediately paſs hence into thy everlaſting poſſeſſion.

Have mercy on all ſinners, Jeſu, I beſeech thee; turn their Vices unto Vertues, and make them true obſervers of thy Law, and lovers of thee; bring them to bliſs in everlaſting glory.

Have mercy alſo on the Souls in Purgatory, for thy bitter paſſion, I beſeech thee, and for thy glorious Name Jeſu.

O bleſſed Trinity, one Eternal God, have mercy on me.

Glory be to the Father, &c.

Phil. 2. 8.

Our Lord Jeſus Chriſt humbled himſelf, made obedient unto death, even the death of the Croſs.

Pater. Ave. Credo.

PHIL.

PHIL. 2. 10.

In the Name of Jesus, *let every knee bow, of things in Heaven, of things in Earth, and of things under the Earth: And let every tongue confess that our* Lord *Jesus Christ is in the glory of God the Father.*

Eleventh Petition.

Jesu, Jesu, Jesu, } Grant me
Jesu, Jesu, Jesu, } grace to flie
Jesu, Jesu, Jesu, } ill company.

JEsu, grant me grace to flie ill company, or, if I chance to come among such, I beseech thee, by the merits of thy uncorrupt conversation among sinners, preserve

ſerve me from being overcome by any temptations to mortal ſin.

Make me, bleſſed Lord, with dread, ſtill remember, that thou art preſent and heareſt, who, of all our words and carriage, ſhalt judge us.

How dare *I*, then, converſe with ſlanderous Liars, Drunkards, or Swearers; or ſuch, whoſe diſcourſe is either quarrelſom, diſſolute, or vain?

Repreſs in me, dear Jeſu, all inordinate affections to the pleaſures of Taſt or Carnality; by vouchſafing me to avoid all ſuch, as would blow the fire of theſe unruly Appetites.

Thy Power defend, thy Wiſdom direct, thy Fatherly Pity chaſtiſe me; and make me ſo live here among men, as may fit me for the converſation of Angels hereafter.

Have mercy on all sinners, &c.
Glory be to the Father, &c.

Twelfth Petition.

Jesu, Jesu, Jesu,
Jesu, Jesu, Jesu,
Jesu, Jesu, Jusu,
} Grant me grace to call for help to thee.

JEsu, grant me grace, in all my necessities, to call for help to thee; and faithfully remember thy death and Resurrection for me.

Wilt thou be deaf to my cries, that wouldst lay down thy life for my Ransom? or canst thou not save me, that couldst take it up again for my Crown?

Whom have I in Heaven but thee, O my *Jesus?* whose own blessed Mouth has pronounced, *Call upon me in the day of trouble, and I will deliver thee.*

Thou

Thou art my ſure Rock of Defence againſt all ſorts of enemies: Thou art my ready Grace, able to ſtrengthen me to every good work.

In all my ſufferings, therefore; in all my weakneſſes & tentations, will I confidently call on thee: Hear me, O my Jeſu, and when thou heareſt, have mercy.

Have mercy on all ſinners, &c.

Glory be to the Father, &c.

Thirteenth Petition.

Jeſu, Jeſu, Jeſu, } Make me per-
Jeſu, Jeſu, Jeſu, } ſevere in vir-
Jeſu, Jeſu, Jeſu, } tue.

JEſu, make me perſevere in virtue, and good life; and never to give over ſerving thee, till thou bringeſt me to my reward in thy Kingdom.

In all pious Customs and holy Duties, in my honest and necessary employments, continue and strengthen, O Lord, both my Soul and Body.

Is my life any thing but a Pilgrimage upon Earth, towards the New *Jerusalem*; to which, he that sits down or turns out of the way, can never arrive?

O Jesu, make me always consider thy blessed example; through how much pains, and how little pleasure, thou pressedst on to a bitter death; because that was the way to a glorious Resurrection.

Make me, O my Redeemer, seriously ponder those *severe words* of thine, He only that perseveres to the very end, shall be saved.

Have mercy on all sinners, &c.

Glory be to the Father, &c.

Fourteenth

Fourteenth Petition.

Jeſu, Jeſu, Jeſu,
Jeſu, Jeſu, Jeſu,
Jeſu, Jeſu, Jeſu,
} Grant me grace to fix my mind on thee.

JEſu, grant me grace to fix my mind on thee; eſpecially in the time of Prayer, when *I* pretend directly to converſe with thee.

*S*top the motions of my running head, the deſires of my unſtable heart; and repreſs the power of my *S*piritual enemies, which then draw my mind from Heavenly thoughts to many Imaginations of vanity.

*S*o ſhall I, with joy and gratitude, behold, in thee, my Deliverer from all the evils I have eſcaped; and my Benefactor, for all the goods I have ever received, or can hope,

I shall see, that thou thy very self art my onely good; and that all other things are but means, ordained by thee, to make me fix my mind on thee; to make me more love thee, and be eternally happy.

O beloved of my soul, swallow up all my thoughts here; that mine eyes may grow worthy ever to behold thee, face to face, in thy glory.

Have mercy on all sinners, *&c.*

Glory be to the Father, *&c.*

Fifteenth Petition.

Jesu, Jesu, Jesu, } Give me grace
Jesu, Jesu, Jesu, } to order my
Jesu, Jesu, Jesu, } life to thee.

JEsu, give me grace to order my life to thee; heartily intending, and wisely designing all the operations

rations of my Body and Soul, to the reward of thine infinite Bliſs, and eternal felicity.

For, what elſe is this World, but a Womb to breed up Souls fit for birth into the other: And how are they fitted, but by growing an eager deſire of God, their onely end.

Break my froward ſpirit, O Jeſu, make it humble and obedient: Grant me grace to depart hence with contempt of this world, and with a joyful heart to come to thee.

Let the memory of thy Paſſion make me chearfully undergo all temptations or ſufferings here, for thy love: Whilſt my Soul is moſt, and ſtrongly ſet upon that bliſsful life, and immortal glory, thou haſt ordained in Heaven for thy ſervants.

Have mercy on all ſinners, Jeſu, I beſeech thee, &c.

Glory

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, be now and ever world without end, *Amen.*

Phil. 2. 8.

Our Lord Jesus Christ humbled himself, made obedient unto death, even the death of the Cross.

HEar these my Petitions, O my most merciful Saviour, and grant me thy grace so frequently to repeat and consider them; that they may prove easie steps, whereby my soul may climb up to the Knowledg, Love, and Performance of my duty to thee, and my Neighbours: Through the whole course of my life. *Amen.*

Pater. Ave. Credo.

The

THE MANNER OF Serving a Prieſt at Maſs.

The Clerk muſt kneel at his left hand, and anſwer him as follows.

P. INtroibo ad Altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Judica me Deus, & diſcerne cauſam meam, de gente non ſancta ab homine iniquo & doloſo erue me.

C. Quia tu es deus fortitudo mea, quare me repuliſti, & quare triſtis incedo dum affliget me inimicus?

P. Emitte lucem tuam, & veritatem tuam: ipſa me deduxerunt, & adduxerunt in montem ſanctum tuum, & in tabernacula tua.

C. Et

C. Et introibo ad altare Dei, ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cythara Deus, Deus meus: quare triſtis es anima mea, & quare conturbas me?

C. Spera in Deo; quoniam ad huc confitebor illi: ſalutare vultus mei, & Deus meus.

P. Gloria Patri, & Filio & Spiritui ſancto.

C. Sicut erat in principio, & nunc & ſemper, & in ſæcula ſæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad deum qui lætificat juventutem meam.

P. Adjutorium noſtrum in nomine Domini.

C. Qui fecit cœlum & terram.

P. Confiteor Deo, &c.

C. Miſereatur tui omnipotens Deus, & dimiſſis peccatis tuis, perducat te ad vitam eternam. *P.* Amen.

C. Confiteor Deo omnipotenti, beatæ

ræ Mariæ ſemper Virgini, beato Michaeli Archangelo, beato Joanni Baptiſtæ, ſanctis Apoſtolis Petro & Paulo, omnibus ſanctis, & tibi Pater, quia peccavi nimis cogitatione, verbo & opere, (*knock your breaſt and ſay*) Mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam ſemper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptiſtam, ſanctos Apoſtolos Petrum & Paulum, omnes ſanctos & te Pater orare pro me ad Dominum Deum noſtrum.

P. Miſereatur veſtri, &c.

C. Amen.

P. Indulgentiam, abſolutionem, &c.

C. Amen.

P. Deus tu converſus vivificabis nos.

C. Et plebs tua lætabitur in te.

P. Oſtende nobis Domine miſericordiam tuam.

C. Et ſalutare tuum da nobis.

P. Domine exaudi orationem

C. Et clamor meus ad te veniat.

P. Dominus vobiſcum. *C.* Et cum ſpiritu tuo.

P. Kyrie Eleiſon. *C.* Kyrie Eleiſon. *P.* Kyrie Eleiſon. *C.* Chriſte Eleiſon. *P.* Chriſte Eleiſon. *C.* Chriſte Eleiſon. *P.* Kyrie Eleiſon. *C.* Kyrie Eleiſon. *P.* Kyrie Eleiſon.

P. Dominus vobiſcum, *or* flectamus genua.

C. Et cum ſpiritu tuo, *or* Levate.

P. Per omnia ſæcula ſæculorum.

C. Amen.

At the end of the Epiſtle, whether there be read one, or more, alwayes ſay, Deo gratias; *Then remove the Maſs-book, and ever kneel or ſtand on the contrary ſide to it.*

P. Sequentia ſancti Evangelii, &c.

Here make the ſign of the Croſs, and ſay:

C. Gloria tibi Domine.

Then make reverence at the beginning and ending of the Goſpel, and at the name of Jeſus, *and at the end ſay;*

C. Laus

C. Laus tibi Chriſte.

P. Dominus vobiſcum.

C. Et cum ſpiritu tuo.

Here the Clerk is to give wine and water decently, prepare water and towel for the Prieſt, and anſwer.

P. Orate fratres,

C. Suſcipiat Dominus hoc ſacrificium de manibus tuis, ad laudem & gloriam nominis ſui, ad utilitatem quoque noſtram totiuſque Eccleſiæ ſuæ ſanctæ.

P. Per omnia ſæcula ſæculorum.

C. Amen.

P. Dominus vobiſcum.

C. Et cum ſpiritu tuo.

P. Surſum corda.

C. Habemus ad Dominum.

P. Gratias agamus Domino Deo noſtro.

C. Dignum & juſtum eſt.

When the Prieſt ſpreads his hands over the Chalice, light the Taper, kneel, and hold up the Prieſts veſt-

C. Et clamor meus ad te veniat.

P. Dominus vobiſcum. *C.* Et cum ſpiritu tuo.

P. Kyrie Eleiſon. *C.* Kyrie Eleiſon. *P.* Kyrie Eleiſon. *C.* Chriſte Eleiſon. *P.* Chriſte Eleiſon. *C.* Chriſte Eleiſon. *P.* Kyrie Eleiſon. *C.* Kyrie Eleiſon. *P.* Kyrie Eleiſon.

P. Dominus vobiſcum, *or* flectamus genua.

C. Et cum ſpiritu tuo, *or* Levate.

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P. Per omnia ſæcula ſæculorum.

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C. Et clamor meus ad te veniat.

P. Dominus vobiſcum. *C.* Et cum ſpiritu tuo.

P. Kyrie Eleiſon. *C.* Kyrie Eleiſon. *P.* Kyrie Eleiſon. *C.* Chriſte Eleiſon. *P.* Chriſte Eleiſon. *C.* Chriſte Eleiſon. *P.* Kyrie Eleiſon. *C.* Kyrie Eleiſon. *P.* Kyrie Eleiſon.

P. Dominus vobiſcum, *or* flectamus genua.

C. Et cum ſpiritu tuo, *or* Levate.

P. Per omnia ſæcula ſæculorum.

C. Amen.

At the end of the Epiſtle, whether there be read one, or more, alwayes ſay, Deo gratias; *Then remove the Maſs-book, and ever kneel or ſtand on the contrary ſide to it.*

P. Sequentia ſancti Evangelii, &c.

Here make the ſign of the Croſs, and ſay:

C. Gloria tibi Domine.

Then make reverence at the beginning and ending of the Goſpel, and at the name of Jeſus, *and at the end ſay;*

C. Laus

C. Laus tibi Chriſte.

P. Dominus vobiſcum.

C. Et cum ſpiritu tuo.

Here the Clerk is to give wine and water decently, prepare water and towel for the Prieſt, and anſwer.

P. Orate fratres,

C. Suſcipiat Dominus hoc ſacrificium de manibus tuis, ad laudem & gloriam nominis ſui, ad utilitatem quoque noſtram totiuſque Eccleſiæ ſuæ ſanctæ.

P. Per omnia ſæcula ſæculorum.

C. Amen.

P. Dominus vobiſcum.

C. Et cum ſpiritu tuo.

P. Surſum corda.

C. Habemus ad Dominum.

P. Gratias agamus Domino Deo noſtro.

C. Dignum & juſtum eſt.

When the Prieſt ſpreads his hands over the Chalice, light the Taper, kneel, and hold up the Prieſts veſt-

ment, till the Elevation be paſt, that done, kiſs the Veſtment, and ſo often as you paſs before the B. Sacrament adore on your knees, and make alſo reverence to the Altar.

P. Per omnia ſæcula ſæculorum.

C. Amen.

P. Et ne nos inducas in tentationem.

C. Sed libera nos a malo.

P. Per omnia ſæcula ſæculorum.

C. Amen.

P. Pax Domini ſit ſemper vobiſcum.

C. Et cum ſpiritu tuo.

The Clerk muſt take the Pax, *and kneeling, give it the Prieſt to kiſs.*

P. Pax tecum.

C. Et cum ſpiritu tuo.

Pauſing a little, riſe, give the Pax *to the audience, obſerve order of calling and years, then give wine and water to the Prieſt, and if there be any Communicants, provide Towel and Wine, and ſay* Confiteor. *After*

ter they have received, give them Wine, remove the Book, take away the Towel, and put out the Taper.

P. Dominus vobiſcum.

C. Et cum ſpiritu tuo.

P. Per omnia ſæcula ſæculorum.

C. Amen.

P. Ite miſſa eſt, *or* Benedicamus Domino.

C. Deo gratias.

Note that in the Maſs for the dead, the Prieſt ſaith not, Ite miſſa eſt, *but*

P. Requieſcant in pace.

C. Amen.

Remove the Book, if he leave it open, kneel and take the Prieſts bleſſing, ariſe, and ſay, at the begining of the Goſpel, Gloria tibi Domine.

At the end ſay, Deo Gratias.

Put out the Candels, and lay up all handſomely; and if you have leaſure meditate a while, and ſay the Prayer following.

A devout Prayer to be ſaid after H. Maſs.

GLory, honour, and praiſe be to our Lord Jeſus Chriſt; may all the world adore thee; bleſſed be thy holy name, who for us ſinners vouchſafedſt to be born of an humble Virgin; and bleſſed be thine infinite goobneſs, who diedſt upon the Croſs for our Redemtion.

O Jeſu, Son of God and Saviour of mankind, have mercy on us, and ſo dipoſe our lives here by thy grace, that we may hereafter rejoyce with thee for ever in thy heavenly Kingdom. *Amen*

The

The OFFICE of the Conception of the B. *VIRGIN MARY.*

At Matins.

Verſ. NOw, let my lips ſing, and diſplay.
Reſp. The bleſſed Virgins praiſe this day.
V. O Lady to my help intend.
R. Me from my foes ſtrongly defend
Glory be to the Father, *&c.*

The Hymne.

HAil Lady of the World,
Of Heaven bright Queen:
Hail Virgin of Virgins,
Star early ſeen.

Hail full of all grace,
Clear light divine:
Lady, to ſuccour us,
With ſpeed incline.
God from Eternity,
Before all other,
Of the Word thee ordain'd
To be the Mother.
By which he created,
The Heavens *S*ea, Land:
His fair *S*pouſe thee choſe,
Free from ſins band.

℣. God hath elected and prelected her.

℟. He hath made her dwell in his Tabernacle.

Let us Pray.

O Holy *Mary* Mother of our Lord Jeſus Chriſt, Queen of Heaven, & Lady of the World, who neither forſakeſt or deſpiſeth any: behold me mercifully with the eye of Pity, and obtain for me of thy beloved *S*on pardon of all my ſins: that I who

who with devout affection do now celebrate thy holy conception, may hereafter enjoy the reward of Eternal bliſs through the grace & mercy of our Lord Jeſus Chriſt, whom thou (a Virgin) didſt bring forth: who with the Father, and the Holy Ghoſt, liveth and raigneth, one God, in perfect Trinity for ever and ever, *Amen.*

V. O Lady hear my prayer.
R. And let my cry come unto thee.
V. Let us bleſs our Lord.
R. Thanks be to God.
V. And let the ſouls of the faithful departed, through the mercy of God, reſt in peace.
R. *Amen.*

At Prime.

V. O Lady to my help intend.
R. Me from my foes ſtrongly defend.
V. Glory be to the Father, &c.

The Hymne.

HAile Virgin moſt prudent,
Houſe for God plac't:
With the ſevenfold Pillar,
And Table grac't.
Say'd from contagion,
Of the frail Earth:
In womb of thy Parent,
Saint before birth.
Mother of the living,
Gate of Saints merits:
The new ſtate of *Jacob*,
Queen of pure Spirits.
To *Zabulon* fearful:
Armies array:
Be thou of Chriſtians,
Refuge, and ſtay.

℣. He hath created her in his holy ſpirit.

℟. And hath powred her out, over all his works.

Let us pray.

O Holy *Mary* Mother of our Lord, *&c. as before.*

℣. O

℣. O Lady hear my prayer.
℟. And let my cry come unto thee.
℣. Let us bleſs our Lord.
℟. Thanks be to God.
℣. And let the ſouls of the Faithful departed, through the mercy of God, reſt in peace. ℟. Amen.

At Third.

℣. O Lady to my help intend.
℟. Me from my foes ſtrongly defend.
Glory be to the Father, &c.

The Hymn.

HAile Arke of Covenant.
King *Solomons* Throne,
Bright Rain-bow of Heaven,
The Buſh of Viſion.
The Fleece of *Gideon*,
The flowring Rod,
Sweet hony of *Sampſon*,
Cloſet of God.
'Twas meet Son ſo noble,
Should ſave from ſtain,

(Wherewith all Eves children,
Spotted remain.)
The maid whom for Mother,
He had elected,
That ſhe might be never
With ſin infected.
℣. I dwell in the Higheſt.
℟. And my Throne is in the Pillar of the Clouds.

Let us Pray.

O Holy *Mary*, *&c. As before.*
℣. O Lord hear my prayer.
℟. And let my cry come unto thee.
℣. Let us bleſs our Lord.
℟. Thanks be to God.
℣. And let the ſouls of the Faithful departed, through the mercy of God, reſt in peace. ℟. Amen.

At the Sixth.

℣. O Lady to my help intend.
℟. Me from my foes ſtrongly defend.
Glory be to the Father, *&c.*

The Hymne.

HAil Mother and Virgin:
Of the Trinity,
Temple, Joy of Angels,
Cell of Purity.
Comfort of Mourners,
Guarden of Pleaſure:
Palme-tree of Patience,
Chaſtityes treaſure.
Thou Land Sacerdotal
Art Bleſſed, Holy:
From ſin Original
Exempted ſolely.
The City of the Higheſt,
Gate of the Eaſt:
Virgins Gem in thee,
All graces reſt.
V. As the Lilly among Thorns,
R. So my beloved among the daughters of *Adam*.

Let us Pray.

O Holy *Mary* Mother of our Lady, *&c. As above.*
V. O Lord hear my prayer.
R. And let my cry come unto thee.

℣. Let us bleſs our Lord.
℟. Thanks be to God.
℣. And let the Souls of the faithful departed, through the mercy of God, reſt in peace. ℟. Amen.

At Ninth.

℣. O Lady to my help intend,
℟. Me from my foes ſtrongly defend.

Glory be to the Father, *&c.*

The Hymne.

HAile City of refuge,
King *Davids* Tower:
Fenced with Bulwark,
And Armours Power.
In thy Conception,
Charity did flame:
The fierce Dragons pride
Was brought to ſhame.
Judith invincible
Woman of Armes:
Faire *Abiſage* Virgin,
True *David* warms, Son

Son of fair *Rachel*,
Did *Egypt* ſtore:
Mary of the World,
The Saviour bore.
V. Thou art all fair, O my beloved.
R. And Original ſpot was never in thee.

Let us Pray.

O Holy *Mary*, Mother of our Lord, *&c.*
V. O Lady hear my prayer.
R. And let my cry come unto thee.
V. Let us bleſs our Lord.
R. Thanks be to God.
V. And let the ſouls of the faithful departed, through the mercy of God, reſt in peace. *R.* Amen.

At Evenſong.

O Lady to my help intend.
R. Me from my foes ſtrongly defend.
Glory be to the Father, *&c.*

The Hymne.

HAile Dial, in which
Turnes retrogate,
The ſun ten degrees,
The Word is fleſh made.
That man from Hell pit
To Heaven might riſe.
Th'Immenſe leſs then Angels,
In ſtable lies.
This Sun did on *Mary*,
Betimes appear:
Made her Conception
A morning clear.
Fair Lilly amongſt Thorns,
That Serpent frights,
Clear moon that in dark
The wanderer lights.

℣. In heaven, I made a never-failing light riſe.

℟. And I covered all the the world as a miſt.

Let us Pray.

O Holy *Mary* Mother of our Lord Jeſus Chriſt, Queen of heaven and Lady of the world. who forſakeſt nor deſpiſeſt any, behold me mercifully with an eye of Pity, and obtain for me of thy beloved Son, pardon of all my ſins; that I who with devout affection do now celebrate thy holy Conception, may hereafter enjoy the reward of eternal bliſs; through the grace and mercy of our Lord Jeſus Chriſt, whom thou (a Virgin) didſt bring forth: who with the Father and the holy Ghoſt, liveth, *&c.* Amen.

℣. O Lady hear my prayer.

℟. And let my cry come unto thee.

℣. Let us bleſs our Lord.

℟. Thanks be to God.

℣. And let the ſouls of the faithful departed, through the mercy of God, reſt in peace. ℟. Amen.

At Compline.

V. LEt thy Son Christ Jesus, O Lady, pacified by thy prayers, convert us.
R. And turn his anger from us.
V. O Lady to my help intend.
R. Me from my foes strongly defend.
Glory be to the Father, *&c.*

The Hymne.

HAile flourishing Virgin,
Chastities renown:
Queen of Clemency,
Whom stars do crown.
Thou pure above Angels
Doest Son behold,
Sits at his right hand,
Attyred in gold.
Mother of grace, Hope
To the dismay'd:
Bright star of the Sea,
In shipwrack aid.
Grant Heav'n gate open,
That by the blest,

We

We thy Son may ſee
In bliſs-ful reſt.

V. Thy name, O *Mary*, is Oyle powred out.

R. Thy Servants have exceedingly loved thee.

Let us Pray.

O Holy *Mary* Mother of our Lord, *&c.*

V. O Lady hear my prayer.

R. And let my cry come unto thee.

V. Let us bleſs our Lord.

R. Thanks be to God.

V. And let the ſouls of the faithful departed, through the mercy of God, reſt in peace. *R.* Amen.

The Commendation.

TO thee Virgin pious,
We humbly preſent,
Theſe hours Canonical
With pure intent.
Guide Pilgrims, until
With Chriſt we meet:

In

In our agony aid us
O Virgin ſweet. *Amen.*

This Antthimn following with the Prayer of the Immaculate Conception of the B. Virgin, is approved by Pope Paul *the* V. *who hath granted an hundred dayes of Indulgence to all faithful Chriſtians that ſhall devoutly recite the ſame.*

Ant-Hymne.

THis is the branch, in which was neither knot of original, nor bark of actual ſin found.

℣. In thy Conception, O Virgin, thou waſt Immaculate.

℟. Prav unto the Father for us whoſe Son thou didſt bring forth

---

Let us Pray.

O God, who by the Immaculate Conception of the B. Virgin didſt prepare a fit Habitation for thy Son? we beſeech thee, that as by the foreſight of the ſame her Son, thou didſt preſerve her pure from all ſpot: ſo likewiſe grant, that we by her interceſſion made free from ſin, may attain unto thee: Through our Lord Jeſus Chriſt thy Son, who with thee, and the Holy Ghoſt liveth and reigneth one God, world without end, *Amen.*

FINIS.

In our agony aid us
O Virgin ſweet. *Amen.*

This Antthimn following with the Prayer of the Immaculate Conception of the B. Virgin, is approved by Pope Paul *the* V. *who hath granted an hundred daves of Indulgence to all faithful Chriſtians that ſhall devoutly recite the ſame.*

Ant-Hymne.

THis is the branch, in which was neither knot of original, nor bark of actual ſin found.

℣. In thy Conception. O Virgin, thou waſt Immaculate.

℟. Prav unto the Father for us whoſe Son thou didſt bring forth

---

Let us Pray.

O God, who by the Immaculate Conception of the B. Virgin didſt prepare a fit Habitation for thy Son? we beſeech thee, that as by the foreſight of the ſame her Son, thou didſt preſerve her pure from all ſpot: ſo likewiſe grant, that we by her interceſſion made free from ſin, may attain unto thee: Through our Lord Jeſus Chriſt thy Son, who with thee, and the Holy Ghoſt liveth and reigneth one God, world without end. *Amen.*

FINIS.